

HIMACHAL

Nature's Peaceful Paradise

Companion Volume :

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NIGHT LIFE OF THE TRIBALS

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JAWAN—THE PRIDE OF THE NATION

HIMACHAL

Nature's Peaceful Paradise

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Ph. D. (Social Anthropology)



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Dr. Y. S PARMAR
Chief Minister of Himachal Pradesh

FOREWORD

It is a great pleasure to see Dr. S S Shashi's book HIMACHAL—Nature's Peaceful Paradise

Off and on, useful information about Himachal Pradesh has been appearing in bits and pieces in the past, but Dr Shashi's book is the first major attempt to present Himachal as a whole I hope this will stimulate further study of Himachal, its problems, its past, present and future.

The hills and valleys of Himachal have still to unfold much by way of knowledge about their inhabitants, their life, labour and struggle against heavy odds that they have been facing since time immemorial. It is a great story of challenges faced and responses offered

So far, history has been over-shadowed by events but it is in the background of events that there lies hidden the saga of the struggle of people and this has still to be recorded in Himachal Pradesh From eternal snows, Himachalis have derived their peaceful nature, from the ups and downs of the terrain they have got their hard working nature and perseverance, from ancient Rishis and sages they have inherited their calm and contemplation and from the famous 'Jan Padas' they have imbibed their democratic spirit. It is this great heritage that has to be re-researched, preserved and presented in proper shape

I am sure, Dr Shashi's book would blaze a trail and inspire future writers to drink deep at the fountain of history and tradition of Himachal Pradesh to write its fascinating story

(Y S Parmar)
CHIEF MINISTER



The Prime Minister Smt. Indira Gandhi inaugurating the Himachal state in Simla

The Himalayas have been a basic determining factor of our geography and outlook. Himachal Pradesh is cradled by these lofty mountains. It has many special problems but also significant progress to its credit. The achievement of full statehood marks a new stage in the history of its people.

My good wishes on this joyous occasion. The future of any part of our country, or of India as a whole, is what we make of it. May the people of Himachal Pradesh keep united in creative endeavour and dedication to the welfare of the State.

—INDIRA GANDHI

P R E F A C E

THE towering hills, lush green valleys, tinkling streams, thick forests, terraced fields, and the varied cultures of Himachal Pradesh fascinated me to study its land and people comprehensively and intensively. I had the privilege of working in the snow-clad mountains and living among the people of the State. In fact, I had been a participant observer for months together and toured several places in the State.

In these pages, I have tried to provide a factual account of life, history, geography, culture and economic development of the 18th State of India. Hopefully, the serious reader will not only see the framework of ideas that encompasses a wide range of facts, but realize how by using such a framework and data other observations can be elucidated.

As Himachal Pradesh is a border state, an attempt has been made to compile some notes on defence and include them in the book. A few suggestions have also been offered for the uplift of the hill people.

I hope the students of geography, history, sociology, anthropology and military science will find a concise guide to their respective subjects and will be encouraged into deeper studies.

In presenting this book, I cannot refrain from expressing my profound gratitude to Mr J Hutchison, Dr. Hermann Goetz, compilers and writers of various gazetteers, monographs, village surveys and census reports.

and other authors whose works have made my task easier. I am grateful to all of them.

As nothing is finite, and even after this humble effort some errors might have crept in. I beg the readers' indulgence and request to bring them to my notice.

My thanks are due to Shri M. R. Sidhana, Thakur Than Singh and other friends. I also owe a word of thanks to the officers of the Public Relations Department and other Government officers of Himachal Pradesh for their kind cooperation and timely help.

—S. S. Shashi

C O N T E N T S

PART I

THE BIRTH OF HIMACHAL PRADESH

1.	The Land of Gods	...	17
2.	The Merger of States	...	20
3.	Re-organisation of H.P and Punjab	...	24
4.	Seven Days' Satyagraha	...	32
5.	The Eighteenth State of India	...	37
6.	Demography	...	40
7.	Flora and Fauna	...	45

PART II

THE HILL PEOPLE AND COLOURFUL TRIBES

8.	The Himachal Act	...	57
9.	The Hill People	...	64
10.	The Main Tribes	...	70
11.	The Nomads of Himachal Pradesh	...	73
12.	The Brahmaur Kings	...	76
13.	The Colourful Gaddis	...	91
14.	Gujjars The Milkmen	...	101
15.	Kinnars The Ashvamukhas	...	108
16.	Pangwals and Lahulis	...	120
17.	Minority Tribes and Scheduled Castes	...	131
18.	Some Notes on Defence	...	138

PART III

CULTURAL HERITAGE

19.	Clothing and Ornaments	...	147
20.	Travel, Trade and Transport	...	154
21.	Material Culture	...	158

22	Arts and Manufacturing	...	163
23	Temples	...	169
24.	Fairs and Festivals	...	176
25.	Folk Dances and Songs	...	184
26.	Pahari Languages	...	192

PART IV

TRIBAL INSTITUTIONS, PEOPLE & PLACES

27.	Polyandry	...	197
28.	Religion	...	201
29.	Magic	...	215
30.	Public Figures	...	222
31.	Places of Interest	...	235

PART V

MARCH TO PROGRESS

32.	Economy	...	247
33.	Education	...	255
34.	Tribal Commission's Report	...	257
35.	The Voluntary Organisations	...	260
36.	Panchayat Raj	...	265
37.	Rich Hydro-Electric Potential	...	267
38.	Wind of Change	...	270
39.	The Constitutional Complications	...	273
40.	Himachal at a Glance	...	275
	Appendix	...	279
	Bibliography	...	304
	Index	...	305

Dedicated to
DR. Y. S. PARMAR
The Architect of Himachal Pradesh
and
To the People of the 18th State of India

PART I

THE BIRTH OF HIMACHAL PRADESH

1. *The Land of Gods*
2. *Merger of States*
3. *Re-organisation of Himachal Pradesh and Punjab*
4. *Seven Days' Satyagraha*
5. *The Eighteenth State of India*
6. *Demography*
7. *Flora and Fauna*

“Admission of Himachal Pradesh as the eighteenth State of the Indian Union opens new and unlimited horizons of development and progress for our people ; at the same time it poses fresh challenges for us.

Statehood for Himachal Pradesh is not the finale of the achievements of the Pradesh. On the other hand, it is the beginning of a new era of hard work for ensuring prosperity for all hilly people”.

—DR. Y. S. PARMAR

The Land of Gods

HIERNAL snows, lush green forests, singing streams, dancing birds, lovely lakes, verdant vales, emerald meadows, smiling glaciers and gay girls this is the picture of Himachal Pradesh which sprawls in the north-western lap of the Himalayas. Abode of eternal peace, it is for lovers of nature—a veritable paradise. Its towering mountains, colourful valleys and charming people cast a spell on all, particularly the geographers, the anthropologists, the social workers and the tourists.

In the Rig Veda, ten rivers are propitiated and of these four viz, Arikri (Chenab), Purushani (Ravi), Arjikiya (Beas), Satadui (Sutlej) flow through the State of Himachal Pradesh. This hilly region identified as "*Dev Bhumi*" is believed as the abode of Gods. The blue lakes, singing brooks and murmuring springs are associated with one legend or the other. Life without religion and magic here is, perhaps, meaningless.

Every village has a separate god around whom the community life revolves. Shiva and Parvati are worshipped almost in all parts of the State. It is a common belief of the people that Shiva and Parvati can give a son to the sonless. In the interior parts of the Province, magic plays a dominating role in the tribal life. The tribals seem to be the slaves of priest, magic-man or *chela* without whose consent they do not even send their children to the school.

Beyond the Kulu Valley towards the high hills lives a tribe—Malanis, who have no personal property as such. All cultivable lands and village treasure are regarded as the property of the god *Jamlu*. The tribals

consider themselves as the tenants of the god. The village treasure-house is believed to contain huge cash, gold and jewellery which are customary offerings to diety.

One may be surprised to note that whenever the tribals require some money for their domestic use, they go to the god Jamlu's treasure house and request him to grant some money. The priest climbs to the roof, pushes himself down into the dark chamber through the hole and comes out with handful of money. The Malanis believe that the priest brings only as much money for them as the Jamlu wishes them to spend.

What a strange law of God !

Many villages are believed to be governed by the local dieties. They have close association with their clan-gods. Brahmaur is another typical village—the abode of colourful Gaddis of Himachal Pradesh. The tribal's chief god is Shiva who protects the villages from evil spirits and natural calamities. There are 84 gods in *Chaurasi* area of Brahmaur.

Kulu valley has many a village god. On the first day of Dussehra, the idol of Raghunathji is saddled in a gaily-attired chariot and attended by village gods, mounted in colourful palanquins. The chariot is pulled from its fixed place in Dhalpur *Maidan* to another spot across the field by big ropes.

The pulling of rope is regarded sacred by the villagers. This forms a huge procession when all the gods of the valley gather in Kulu to pay their homage to Raghunathji.

Next day, the gods are invoked and taken out in a procession, at early morning, and the fair ends in the evening.

The Himachal-gods are vegetarians and non-vegetarians too. The non-vegetarian gods are believed to demand animal-sacrifice. They possess magical powers, and sometimes are harmful to the entire community.

As we wander under the leafy arches over path carpeted with fallen leaves to the green bank of the streams and rivers, we find a colourful prayer flag fluttering high in the sky.

Perhaps this is another abode of god--some ancient temple of Himachal Pradesh

Merger of States

HIMACHAL Pradesh was constituted as a separate administrative unit by merging Punjab Hill States (except Nalagarh) and the Punjab states of Sirmur, Chamba and Suket on April 15, 1948, Mandi following suit on May 1, 1948. It was then administratively divided into the four districts of Chamba, Mandi, Mahasu and Sirmur. The districts of Chamba and Sirmur comprised of the areas of the erstwhile princely states bearing same name. Mandi district was formed by grouping the erstwhile states of Mandi and Suket and the rest of the Punjab hill states were joined to form the Mahasu district.

In 1950, as a result of the operation of the provinces and states, the enclaves of Solan cantonment, Kotgarh and Kotkhai from the East Punjab (now Punjab), two villages namely Sangog and Bhattar from the Uttar Pradesh and the area called Kufri, villages of Dhar Khulag, Goila, Jamrarha, Nathal, Kunjara, Sureta and Baragaon jungle from Patiala and East Punjab States Union (now Punjab) were transferred to Mahasu district of Himachal Pradesh.

From Mahasu district in Himachal Pradesh :

- (i) built up areas of Sanjauli, Bharari and Chakkar including the Himachal Pradesh portions of prospect hill and
- (ii) built up areas of Kusumpti and Patti Rihana were transferred to the East Punjab. Two small portions of Himachal Pradesh consisting

of Rampur Vanka and Kotah villages lying between Simla and Bharuli were also transferred to Patiala and East Punjab States Union (now Punjab)

On July 1, 1954, the part 'C' State of Bilaspur comprising of the erstwhile state of Bilaspur was also merged into Himachal Pradesh through an Act of Parliament called the Himachal Pradesh, Bilaspur (new state) Act 1954. Thus Bilaspur was added as the 5th district to Himachal Pradesh in 1954

And yet another new district, the sixth one was carved out of the district of Mahasu on May 1, 1960. The entire Chini Tehsil and 14 villages from Rampur Tehsil ceded from Mahasu district formed the new Kinnaur district

Prior to the Gorkha invasion, these areas for centuries appear to have been racked by constant fighting between its feudal chiefs Maharaja Ranjit Singh, in the course of extending his territory towards the north and the north-west, captured Kangra in 1811 from the Gorkhas. In 1814, war was declared between the British rulers and Nepal. Most of the feudal rulers of these hill principalities assisted the British. At the end of the war, 28 hill states were formed and they continued as such for more than hundred years.

The impact of the national movement in these areas found expression in protest movements against *Begar* (forced labour) under princely rule. These struggles later gave birth to the Praja Mandal Movement. In 1919, the people of Mandi State rose against the ruler who suppressed the movement killing several people and injuring hundreds. Praja Mandal workers rose in revolt in 1939 in Dhami State, demanding democratisation of the Government. The rulers let loose a reign of terror. This attracted the attention of Mahatma Gandhi and

Jawaharlal Nehru The Praja Mandal Movement which was confined to the enlightened sections, merged with the Indian State's People's movement. In 1942, the people of Pajotha area of Sirmur State rose under the leadership of Mian Chu Chu and Vaid Surat Ram to protest against tyranny After the 2nd world war came popular leaders like Dr Y. S. Parmar, Mr Shivanda and Pandit Padam Dev who decided to organise a co-ordinated movement with Suket State as their centre. However, the ruler of Suket surrendered in 1948 and this victory galvanised the entire area.

In Kangra district the national movement developed in the early 20s led by Comrade Ram Chandra and Thakur Pancham Chander, followers of Mahatma Gandhi

Thus Union Territory area increased by 451 square miles (Union Territory Land Records area figures) with the merger of Part 'C' State of Bilaspur into Himachal Pradesh on July 1, 1954 The merging State of Bilaspur was retained as a separate district of the same name with its two tehsils, viz , Ghamarwin and Bilaspur Sadar The area of Mahasu district underwent a change in May, 1960 with the formation of new Kinnaur district, involving an area 2,579 square miles (Union Territory Land Records area figures) The new Kinnaur district was divided into three subdivisions, namely

- 1 Nachar
- 2 Kalpa
- 3 Poo.

The constitution of erstwhile Bilaspur State as a separate district and the creation of new Kinnaur district out of Mahasu District had increased the number of districts in Himachal Pradesh from four in

1951 to six in 1961. The number of tehsils/sub-tehsils/sub-divisions had also increased on May 1, 1960. There were the following administrative units in Himachal Pradesh :

1. Districts	...	6
2. Tehsils/Sub-tehsils	...	28
3. Sub-divisions	...	3

3

Re-Organisation of Himachal Pradesh and Punjab

AS already stated Himachal Pradesh was constituted as a separate administrative unit by the merger of Punjab Hill States (except Nalagarh) and the Punjab States of Sirmur, Chamba and Suket on the 15th April 1948. After this, under the provinces and States (Absorption of Enclaves) Order, 1950, there was exchange of enclaves between Punjab and Himachal Pradesh and between PEPSU and Himachal Pradesh. Two villages from Uttar Pradesh were also transferred to the Union territory of Himachal Pradesh.

However, as a result of passing of the States Reorganisation Act 1956, there was no change in the area or boundaries of Himachal Pradesh. We are reproducing here three statements regarding the reorganisation of Himachal Pradesh and Punjab.

STATEMENT 1

Himachal Pradesh and its districts in relation to various Princely States and Enclaves merged to form the Union Territory.

*Union Territory/District**Princely States and Enclaves merged
into Himachal Pradesh district-wise*

1

2

Himachal Pradesh Punjab States

1. Chamba District

2. Mandi District

Chamba

1. Mandi

2. Suket

3. Bilaspur District

4. Mahasu District

Punjab Hill States**Bushahr**

1. Bushahr Proper

2. Khaneti } Feudatories of

3. Delath } Bushahr

Keonthal

4. Keonthal Proper

5. Koti

6. Theog

7. Madhan

8. Ghund

9. Ratish

10. Baghal

} Feudatories of
Keonthal**Jubbal**

11. Jubbal Proper

12. Rawin } Feudatories of

13. Dhad } Jubbal

14. Bhaghat

1

2

15. Kumharsain
16. Bhajji
17. Mahlog
18. Balson
19. Dhami
20. Kuthar
21. Kunihar
22. Mangal
23. Bija
24. Darkoti
25. Tharoch
26. Sangri

Enclaves of

- 1 Solon Cantonment (from East Punjab)
- 2 Kotkhai (from East Punjab)
3. Kotgarh (from East Punjab)
4. Sansog and Bhattar villages (from Uttar Pradesh)
- 5 Area called Kufri (from PEPSU)
- 6 Villages of Dhar Khulag, Goila, Jamraha, Nathal, Kunjara, Sureta and Baragaon Jungle (from PEPSU)

Punjab State

5. Sirmur District Sirmur (Nahan)
- 6 Kinnaur District

STATEMENT 2

Formation of Himachal Pradesh and changes in jurisdiction

<i>Year</i>	<i>States merged and Enclaves absorbed into Himachal Pradesh</i>	<i>Remarks</i>
-------------	--	----------------

1

2

3

Punjab States

1948 (1) Chamba
(2) Mandi
(3) Suket

States merged to form Himachal Pradesh on the 15th April, 1948 (Mandi merged on the 1st May, 1948) *vide* Government of India, Ministry of States No 185-P dated the 15th April, 1948, and constituted into four administrative districts, namely, Chamba, Mandi, Mahasu and Shimur.

Punjab Hill States

Bushahr

(4) Bushahr Proper
(5) Khaneti } Feudatories
(6) Delath } of Bushahr

Total area of the 30 merged states according to Survey of India, in 1941 Census Reports, was 10,600 square miles.

1

2

3

Keonthal

- (7) Keontha Proper
 (8) Koti
 (9) Theog
 (10) Madhan
 (11) Ghund
 (12) Ratish
 (13) Baghal
 Jubbāl

} Feudatories
 of Keonthal

- (14) Jubbāl proper
 (15) Rawin
 (16) Dhadi
 (17) Bhaghat
 (18) Kumharsain
 (19) Bhajji
 (20) Mahlog
 (21) Bakon
 (22) Dhami
 (23) Kuthar
 (24) Kumhar
 (25) Mangal
 (26) Bija
 (27) Darloti
 (28) Thatoch
 (29) Sangri

Punjab State

- (30) Sirmur (Nahan)

1950 Abbreviation of Enclaves The exchange and transfer of enclaves affected Mahasu District alone in Himachal Pradesh.

1	2	3
1954	Part 'C' State of Bilaspur	The area of Bilaspur according to Survey of India was 453 sq miles as given in 1951 Census Reports.

STATEMENT 3

Changes in the jurisdiction of Himachal Pradesh as a result of the Provinces and States (Absorption of Enclaves)

ORDER, 1950

<i>Enclaves exchanged or transferred</i>	<i>Surrendering Unit</i>	<i>Absorbing Unit</i>
1	2	3
1. Solon Cantonment	East Punjab (Now Punjab)	Himachal Pradesh, District Mahasu, Solon Tehsil
2. Kotkhai	-do-	Himachal Pradesh, District Mahasu, Theog Tehsil (as sub-Tehsil there- of) now sub-Tehsil Kotkhai
3. Kotgarh	-do-	Himachal Pradesh, District Mahasu, Theog Tehsil (as sub-Tehsil there- of), now in sub- Tehsil Kumharsain

1

2

3

4. Built up areas Himachal Pra- East Punjab (now
of Sanjauli (202 desh, District Punjab)
acres). Bharari (59 Mahasu
ac and Chakkar
(62.6 acres) (inclu
ding the Himachal
Pradesh portion
of Prospect Hill).
5. Built up areas of -do- -do-
Kasumpti and
Patti Rihana
(excluding the
areas in which
Himachal Pra-
desh Courts are
located), area
203 acres
6. Sansog and Bhat- United
tar villages of Provinces Himachal Pra-
Chakrata Tehsil (Uttar Pradesh) desh, District
in Dehra Dun Mahasu, Jubbal
District Tehsil.
7. Two small por- Himachal Pra- PEPSU Patiala
tions of Himachal desh District and East Punjab
Pradesh consist- Mahasu States Union
ing of Rampur (now Punjab)
Vanka and Kotah
villages lying bet-
ween Simla and
Bharauli
8. The area called PEPSU Patiala Himachal Pradesh,
Kufri of Pinjaur and East Punjab District Mahasu,
District States Union Theog Tehsil

1

2

3

- 9 The following PEPSU Patiala Himachal Pradesh, villages of for- and East Punjab District Mahasu, mer Nalagarh States Union Theog Tehsil State
Dhar Khulag,
Golia, Jamrarha,
Nathal, Kunjara,
Sureta and
Baragaon Jungle.

Consequent upon the reorganisation of the State of Punjab the undermentioned territory of Punjab was transferred to Himachal Pradesh on November 1, 1966 *vide* Punjab Reorganisation Act 1966

- (a) Simla, Kangra, Kulu and Lahaul and Spiti districts
- (b) Nalagarh Tehsil of Ambala district.
- (c) Lohara, Amb and Una Kannungo circle of Una Tehsil of Hoshiarpur district
- (d) the territories in Santokhgarh Kannungo Circle of Una Tehsil of Hoshiarpur district
- (e) the territory of Una Tehsil.
- (f) Dhar Kalan Kannuga Circle of Pathankot Tehsil of Gurdaspur district.

Now, Himachal Pradesh is bigger than its sister state—the Punjab and comprises of ten districts They are

- | | |
|------------|---------------------|
| 1 Chamba | 6. Kinnaur |
| 2 Mandi | 7 Simla |
| 3 Bilaspur | 8 Kangra |
| 4 Mahasu | 9 Kulu |
| 5 Sirmur | 10 Lahaul and Spiti |

Seven Days' Satyagraha

SPEAKING in the Himachal Pradesh Vidhan Sabha on January, 24, 1968, the Chief Minister, Dr. Y S. Parmar referred to an article "Seven Days that shook the Himalayas" published in *the Tribune* of March 7, 1948. It describes the movement for the merger of the Himalayan States with the Indian Union and setting up a full-fledged province under the Centre with all the appurtenances of a modern democratic State. On the basis of the reports published in *the Tribune*, we are reproducing here the historical events in proper perspective

These seven historical days had in fact shaken the Himalayan world. "Kursog-biggest Tehsil in Suket falls"

"Further advance Pangna in hands of the people"

"More Suket Territory Occupied" "*Satyagrahis* only eight miles from state capital"- -and finally "Suket Administration to be taken over by the government of East Punjab" these news poured out of the mysterious hollows of the mountains in a dramatic rapidity and revolutionary intensity to the utter bewilderment of the world outside

In these seven days the sleepy valleys and dreamy recesses took tremendous leaps and out-distanced even centuries in their march towards freedom and revolution. This was really the peoples' triumphant *Satyagraha* in Suket which occupied an area of 392 sq miles with a population of 71,000 (Revenue Rs. 3,75,000).

In this big state, the movement was just a logical and a glorious culmination to that submerged but none-the-less forceful, conflict between the oppressed

people and their exploiters and enslavers that has been going on since the dawn of history

Unarmed Satyagrahis

What was this provisional government of the Himalayan province and how is it that the unarmed Satyagrahis, who gathered in their hundreds without any preparations and arrangements had an almost walk-over in the state? Why did they not meet with any resistance worth the name on the part of the armed forces of the state? How did the government function in the liberated territories? These are the questions which naturally arise in our minds, since we know from our experience how difficult it is not only to defy the armed might of firmly established government, but also to lead the masses with their varied responses to diverse incentives to the desired goal

Provisional Government

The provisional government of the *Himalayan Prant* was formed by the local leaders of the state people's movement with the sanction of the All-India States Peoples Conference with a view to securing the merger of the Himalayan states with the Indian Union. Its plan was to launch a struggle in the individual states and thus defeat the designs—hatched at Solan of some of the rulers of the Himalayan states in order to maintain their strangle-hold for some days more—yes, days for the doom of autocratic rule is irrevocable

With Mr Shivanand Ramaul of Sirmur as its President and Mr Sadanand Chandel of Bilaspur, Pt Padam Dev of Bashahr, Mr Mukand Lal of Suket and its members, the provisional Government of the

Himalayan Prant was fairly representative of the various regions comprising the Himalayan areas.

As a counterblast to the Baghat camouflage of a precarious "*pradesh*" limping under the veiled hegemony of tingods perched on wooden thrones, the leaders of the Provisional Government met at Suni (Bhaji State) on February 8 and resolved that a movement be launched to secure the merger of the Himalayan States with the Indian Union and setting up of a full-fledged province under the centre with all the appurtenances of a modern democratic state.

Suket the First Target

Suket was chosen as the first target. On the 16th of February 48 hours' notice was given to the ruler to hand over the administration to the people for a merger with the Indian Union.

"Never in the history of any *Satyagraha* movement had people undertaken struggle without any time for propaganda and programme" writes Dr Y S Parmar, on behalf of the Provisional Government. "In spite of lack of means of communications and transport, and in defiance of the snowy peaks and bad weather, the Satyagrahis started pouring in at Tattapani (Bhaji State) for a march into the state."

The non-violent attack on Suket started on February 18 in two prongs. One column of 1,000 strong satyagrahis marched from Tattapani on Suket border and the other from Behna — a village in Indian territory.

The Fifth Day

On the fifth day that is on February 23, the position was that 5,000 Satyagrahis from both columns.

that had met at Kursog, the headquarters of the biggest Tehsil in the state were camping at Jaidevi only eight miles from Sundernagar, the capital of the State. More than three-fourths of the territory had been occupied by the provisional Government. The Satyagrahis had marched more than 39 miles on foot to reach Jaidevi and had occupied in the name of the people's government various police posts and government offices including those at Phernu (15 miles from the border) on February 18, Kotlu, Kursog (Tehsil Headquarters), Pangna (nine miles from Kursog) on February 19, Nehri on February 20, and Jaidevi on February 23. However, the satyagrahis were held up at Nehri for two days due to rainfall.

Besides this march from outside, there was an upsurge of the people from inside. The whole of Dehar Tehsil rose up and half of the territory liberated. And then Suket fell, and this fall was signified by the reported removal of jewellery and valuables from the state treasury to places considered by the rulers or his advisers to be "safe."

The National Tri-colour

Under the national tri-colour, we have fought many battles and achieved as many victories—but the struggle in Suket shall ever remain a saga of people's heroism and unique records of a new victory. With their knapsacks on their backs the satyagrahis, drawn from labourers and peasants who had learnt to walk erect and look straight, came out from their villages and hamlets, joined the "forces" of the provisional government. The leaders had not to worry about rations and other things because they were sure to find and did find a cordial welcome awaiting at every village that lay on the route.

of their march. Spontaneously, those of the menfolk who remained behind formed defence committees to protect their hearths and homes against any possible act of sabotage by any of the rulers' stooges who might be lurking behind

Everywhere the local officials pledged their loyalty to the people's government and without any serious dislocation the administrative machinery continued to function as before but in the name and on behalf of the people's government. The recalcitrant elements were either suppressed and their leaders mostly police and higher executives were imprisoned by the people.

A Successful Revolution

A revolution has been defined as the forcible entry of the masses into the realm of rulership over their destiny

The events in Suket can provide a Trotsky with enough material to write a classic on revolutions and a Chakotin could collect an interesting and useful data to propound a scientific theory of social psychology. What the comparatively backward and resourceless people of Suket had accomplished in just seven days in exploding an age-old social order, will always remain a source of inspiration to the toiling millions in India in their struggle against feudalism and autocracy. The seven days that shook the Himalayas will be remembered with pride in the history of Himachal Pradesh.

The Eighteenth State of India

THE Union territory of Himachal Pradesh created on April 15, 1948, became a full-fledged state on January 25, 1971. The following are the important dates in the history of the state which can be called as milestones

January 26, 1948 Resolution demanding formation of a Hill State by integrating princely states in Simla and Punjab Hills passed

Himalayan Prant Provisional Government Formed

Feb 18, 1948 Suket Satyagraha launched to pave way for formation of Himalayan State

April 15, 1948 Himachal Pradesh formed as Chief Commissioner's Province by integration of 31 Princely states

March 24, 1952 First Popular Ministry, headed by Dr Y S. Parmar, sworn-in in Part 'C' State of Himachal Pradesh

July 1, 1954 The then Part 'C' State of Bilaspur merged with Himachal Pradesh

November 1, 1956 Himachal deprived of its democratic set up and made Union territory.

July 1, 1963 Democratic set up restored in Himachal Pradesh, People's Ministry headed by Dr. Parmar, sworn

November 1, 1966 Punjab hill areas integrated with Himachal, doubling its area and population

The state has an area of 55,658 sq kms and a

population of 34,24,332 (1971 Census) It is bigger than Kerala, Nagaland, Punjab or Haryana It is rich in natural resources and attractive beauty. It has a mountainous terrain, perennial snow-fed rivers and abounds in rich forests

The chief minerals of the State are salt, slate, gypsum, limestone and barytes The rivers especially Sutlej and Beas, are ideal for harnessing hydro-electric power at a very low cost Most of the immense natural resources and power potential of the State remain unexploited

The Himalayas, being the perturbed front of India since the Chinese invasion, were the focal point. There is another significance reason too. The writer had the privilege to work among them as a participant observer

The hill people vary in their social structure, norms and cultural patterns. They live in different cultural patterns The altitude of the region ranges from 2000 feet to 21,000 feet, hence the climate too differs from place to place In Chamba and Kangra districts, there is adequate rain to give good crops whereas in Pangl and Manali there is little or no rain. All this bring changes in the living standards and habits of the people of Himachal Pradesh

On the attainment of full statehood Himachal Pradesh, the Prime Minister, Mrs Indira Gandhi, said .

"The Himalayas have been a basic determining factor of our geography and outlook. Himachal Pradesh is craddled by its rocky mountains It has many special problems but also significant progress to its credit The achievement of full Statehood marks a new State in the history of its people

"My good wishes on this joyous occasion The future of any part of our country or of India as a whole is what we make of it May the people of Himachal

Pradesh be united in creative endeavour and dedication to the welfare of the State ”

Referring to fresh challenges for his people, Dr. Y S Parmar, the Chief Minister of Himachal Pradesh says

“For years we have waited for the opportunity ; for decades we have worked for it. And now that we have realised our dream, every *Himachali* will stand upto that is expected of him in the new situation. The brilliance of future possibilities before him will not dazzle and blind him to the pitfalls around. It is well known that rise in status means increased responsibilities. With dedication to our cause and unity and solidarity in our ranks, Himachalis will not only bring happiness and prosperity for their Pradesh by hard work, but also be a source of strength and pride to the Great Indian Union to which their Pradesh has the honour to belong ”

Demography

CERTAIN minor variations in areas of the ex-princely states now constituting Himachal Pradesh took place up to the year 1941. But no records are available of the inter-transfer of population. As a result of exchange of certain areas under the "Provinces and States (Absorption of Enclaves) Order 1950" between the States of Punjab and Himachal Pradesh, a population of 11,790 persons—5,866 males and 5,924 females—was the net addition to the population of Himachal Pradesh and likewise a population of 226 persons—116 males and 110 females—was transferred from the State of Uttar Pradesh to Himachal Pradesh on transfer of two villages. This increase of population, as recorded in the 1951 Census Reports, was registered in the district of Mahasu only. No account is available of the population exchange on account of exchange of enclaves between PEPSU and Himachal Pradesh under the above Order.

As a result of partitioning of country in 1947, 4,661 displaced persons from Pakistan were counted in the 1951 Census in Himachal Pradesh inclusive of Part 'C' State of Bilaspur.

In 1951, Himachal Pradesh comprised of four districts of Chamba, Mandi, Mahasu and Sirmur with an area of 11,073 square miles according to Union Territory Land Records. On the 1st July, 1954, the erstwhile Part 'C' state of Bilaspur was merged into Himachal Pradesh and constituted a separate district of the same name. With this merger, the area of Himachal Pradesh increased by 451 square miles and the number

of districts had risen to five. The population of Bilaspur was 1,26,099 in 1951. Thus total area and population of Himachal Pradesh and Bilaspur, as in 1951, were 11,524 square miles and 11,09,466 persons respectively. Corresponding figures of area and population of Himachal Pradesh in 1961 are 10,702.4 square miles and 13,51,144 persons respectively. In 1961, the number of districts had risen to six with the creation of the new district of Kinnaur. The district of Kinnaur, comprising of the Chini Tehsil of Mahasu District and 14 villages from Rampur Tehsil of the same district, was created on the 1st May, 1960, *vide* Himachal Pradesh Notification No 21/60 (Border)-1, dated the 21st April, 1960.

There has been increase in population in 1961 over 1951 as usual, but there has been decrease of 821.6 square miles $(11,524.0 - 10,702.4 = 821.6)$ in area of Himachal Pradesh as a whole, including Bilaspur. This is partly explained by the fresh determination of area in the Revenue Settlement that took place in Chamba District during the last decade.

As regards population, there has been increase in the 1961 in each of the districts when compared with 1951. The undivided district of Mahasu in 1951 had a population of 3,30,614, including population of 34,475 of the area that has been ceded from Mahasu District to the new district of Kinnaur. In 1961 the population of Mahasu District in spite of its reduced area due to the formation of new Kinnaur District is on the higher side as compared with the population of undivided district of Mahasu in 1951. Undivided district of Mahasu had a population of 3,30,614 in 1951, and the present population of District Mahasu even in its reduced size is 3,58,969.

In regard to population in 1951 adjusted to jurisdiction of 1961, there has been no change in Chamba, Mandi, Bilaspur and Sirmur Districts, because there has

been no change in their jurisdiction. The only districts affected were Mahasu and Kinnaur, the former for its reduction in size and the latter because of its creation as a new district out of Mahasu. Population of Mahasu was reduced by 34,475 and this was the gain of the new Kinnaur district.

While writing these lines, the Census of 1971 is still under tabulation. Hence, we are giving the percentage variation of population on the basis of Census of India 1961 (Himachal Pradesh).

There were only six districts in Himachal Pradesh. Taking collectively, the percentage variation from 1901 to 1961 was 60.04 per cent in the Union Territory. The percentage variation in rural areas being 57.53 per cent as against 135.38 per cent in urban areas. This increase in population was, therefore, more in urban areas. This was due to increase in the number of towns from 9 in 1901 to 13 in 1961. In terms of districts, Mahasu district represented the highest percentage increase from 1901 to 1961 in respect of urban areas. This was due to the increase in number of towns in this district from 3 in 1901 to 5 in 1961. Bilaspur stood second and Sirmur occupied the third place. There had been increase in the number of towns from one to two in each case. In respect of rural areas, Bilaspur heads with an increase of 72.28 per cent and Mandi stood next.

The minimum increase was registered in the Pradesh from 1911 to 1921 when the rural areas showed an increase of 1.41 per cent as against 6.93 per cent in urban areas. Districtally speaking, there had been corresponding minimum increase from 1911 to 1921 in total and rural areas of Mandi and Sirmur districts. In Mahasu and Kinnaur districts there were registered decreases in the district totals and in Mahasu rural areas. This was presumably due to the great influenza

epidemic of 1918. Otherwise it was not possible to explain this very low percentage increase in the population as a whole and the decrease in Mahasu and Kinnaur districts.

The highest percentage decade increase had of course been from 1951 to 1961, which as already stated, besides being due to lesser death rate, was also ascribable to influx of greater number of immigrants.

Most significant was percentage increase of 3,666.67, registered in Mahasu District from 1931 to 1941, in respect of urban areas and this was again due to the increase in the number of towns from one in 1931 to three in 1941.

As a whole, there was increase in the population of rural areas during the last six decades in all the six districts, except in Mahasu and Kinnaur districts, which registered decreases from 1911 to 1921. There were, however, many decreases registered in the urban areas. Urban population decreased by 27.24 per cent in the Pradesh from 1901 to 1911. This is because out of the 9 towns in 1901, as many as 6 were declassified in 1911 and Population data of one town, due to its non-availability does not figure in this account. District-wise position in this respect is given below.

Chamba District

There was a decrease of 7.95 per cent in the urban population from 1901 to 1911. No record is available to explain for this decrease.

Mandi District

There was a decrease of 23.51 per cent in the urban population from 1901 to 1911. This was due to the declassification of two towns of 1901 viz., Nagar and

Bhojpur as rural areas in 1911. There was decrease of 15.06 per cent from 1931 to 1941 also. No record is available to explain for this decrease

Bilaspur District

There was 100 per cent decrease in urban population from 1901-11. The only town of 1901 in the district, viz., Bilaspur town, was declassified in 1911, and it remained as such in 1921 also. In 1931, the locality was again declared as an urban area.

Mahasu District

In this district also 100 per cent decrease in urban population from 1901 to 1911 was shown due to declassification in 1911 of two of the three localities declared as towns in 1901, and non-availability of population data for the third town. From 1911 to 1921, no variation in population is shown in the statement as there are no figures of population available for 1911. There was 61.57 per cent decrease in the urban population from 1921 to 1931. No record is available to explain for this decrease

Sirmur District

There was a decrease of 9.23 per cent in the urban population from 1911 to 1921. No record is available to explain for this decrease too

Flora and Fauna

II IMACHAL Pradesh consists of series of ranges divided by longitudinal valleys which increase gradually in elevation as they recede from the plains and approach the snowy barrier which forms the northern boundary

For a practical geologist the organisation of the hills will be visible even amidst this seeming chaos. His eyes will not fail to detect the peculiar formations which denote the presence of dividing ranges, and supply those links in the continuity of the chain which disturbing causes, may have occasionally effaced valleys, however, transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Dhola Dhar or Snow Range

The colossal range of mountains which bounds Kangra to the North, is called by Mr Barnes as Chamba range. It is recognised by General Cunningham in his account of the great Mountain Chains of the Punjab as the first part of the Chain which he designates the outer Himalayas. He put its commencement on the right bank of the Beas, where that river, leaving Kulu, makes a sudden bend towards the town of Mandi.

From this point, the range runs north, from where the road to Kulu crosses it by the Dulchi Pass to a point just below the Sarri Pass, it forms the boundary between Kulu and Mandi, and again for some ten miles farther in the same direction the boundary between talukas

Bangahal and Kulu It then makes a sudden bend to the west, and passing through taluka Bangahal, comes out above the Kangra Valley Here it assumes the name of the Dhola Dhar

From the point where it leaves Bangahal to the point where the northern boundary of Kangra drops down on the ridge of the small parallel range known as the Hathī Dhar, for a distance of above 36 miles, it divides Chamba from Kangra

In Bangahal its highest peaks rise over 17,000 feet, and throughout its course in the Kangra district the ridge has a mean elevation of more than 15,000 feet At its bend to the west, on the border of Kulu and Bangahal, it is connected with the parallel range to the north, called by General Cunningham the mid-Himalaya, by a high ridge some 15 miles in length and 18,000 feet in mean height, which for want of another name may be called the Bara Bangahal ridge a name by which Kulu men refer to it

Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct as to require a separate notice In other parts of the Himalayas, the effect of the snowy mountains is softened, if not injured, by intermediate ranges In Kangra, there is nothing to intercept the view The lower hills appear by comparison like ripples on the surface of the sea, and the eyes rest uninterrupted on a chain of mountains which attain an absolute elevation of 13,000 feet above the valleys spread out at their base Few spots in the Himalayas for beauty or grandeur can compete with the Kangra valley and these overshadowing hills

Barnes Writes :

“No scenery, in my opinion, presents such sublime

and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose, the surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from the scene of peaceful beauty, the stern and majestic hills confront us, their sides are furrowed with precipitous water-courses, forests of oak clothe their flanks, and higher up give place to gloomy and funereal pines, above all are wastes of snow or pyramidal masses of granite too prependicular for the snow to rest on."

The structure of these mountains is, no doubt, different from that of the lower hills. Granite, the oldest rock, has pierced through later formations, and browns the entire mass. The flanks of the range consist of slate, limestone, and secondary sandstone.

The elevation above sea level of selected points in Kangra is

Hajipur (in Hoshiarpur district)	1,030 Ft
Bharwain	3,202 Ft
Sola, Singh, on second range	3,821 Ridge
Jwalamukhi temple	1,958 Valley
Gumbar hill station on third range	3,721 Ridge
Kangra Fort	2,494 Valley
Kangra Valley Shahpur Bajnath	2,480 Valley
Pathiar Fort	3,330 Valley
Snow Peaks at head of Ban Ganga Nala	16,053 Ridge

The breadth of these ranges and the intervening distances are very uncertain and are very arbitrary. The ridge which bounds the plains, has a uniform width of about twelve miles and the sides descend in nearly equal

angles from the summit. The second range does not possess the same simplicity of structure.

As a general rule the southern slopes generally are wild and forbidding and create rugged and angular affording scarcely room for the foot tread. But the northern flank of such a range often offers a striking contrast. The descent becomes gradual and easy and the jungle and rocks which obstruct the travellers on the other side give way to open fields and farm houses, extending in successive tiers to the stream below.

The contour of the snowy range itself is of the same nature. Its appearance towards plains is abrupt and perpendicular, while in the northern spurs sweep in long and gentle slopes to the river. Obviously, the accessible character of the early attracted shelters, and the whole expanse teams with the fruits of human industry.

Himachal Pradesh, as its name suggests, lies in the lap of the Himalayas. The State is bordered by Jammu and Kashmir in the north, by Punjab in the west and south-west, by Haryana in the south, Uttar Pradesh in the south east and by Tibet in the east. Five rivers flow through this mountain state. They are: Chandra-bhaga, Ravi, Vipasha (Beas), Shutudra (Sutlej) and Yamuna. Nature has virtually rugged beauty here. The state can be divided into the following categories

- | | |
|----------------|-----------------------------------|
| 1. Valleys | upto an elevation of 1,100 metres |
| 2. Low hills | 1000 to 2000 metres |
| 3. High hills | 2000 to 3500 metres |
| 4. Alpine Zone | Above 3,500 metres |

Following is an extract showing the flora and fauna in the State from Himachal Pradesh Administration Forest Department Working Plan for the Upper Ravi Forest, Chamba and Churah Forest Divisions, *Himachal Pradesh 1954-55 to 1968-69* by S.C Gour, M F. (Yale), P.F S (I) Working Plan Officer, Chamba.

Flora

Scientific Name

Local Name

(a) Trees

Abies webbiana	Ral
Acer caesium	Mandar
Acer Caudatum	Mandar
Acer Pictum	Mandar
Acer Villosum	Mandar
Aesculus indica	Goon
Albizzia lebbek	Siris
Albizzia odoratissima	Kali Siris
Alnus nepalensis	Piak
Alnus nitida	Piak
Bauhinia variegata	Kral
Betula alnoides	Bhuj
Betula utilis	Bhuj
Bombax malabaricum	Simbal
Buxus sempervirens	Samshad
Carpinus faginea	Chakri
Carpinus viminea	Chakri
Cedrela Serrata	Dauri
Cedrela toona	Toon
Cedrus deodara	Diyar
Celtis australis	Khark
Cornus macrophylla	Haleu

*Scientific Name**Local Name*

<i>Corylus colurna</i>	Thangi
<i>Cupressus torulosa</i>	Devi diyar
<i>Dalbergia sissoo</i>	Tali
<i>Dhretia serrata</i>	Punna
<i>Euonymus fimbriatus</i>	Tritu
<i>Ficus glomerata</i>	Phagoora
<i>Ficus nemoralis</i>	Phagoora
<i>Ficus palmata</i>	Phagoora
<i>Ficus religiosa</i>	Pipal
<i>Fraxinus floribunda</i>	Sunnu
<i>Grewia oppositifolia</i>	Dhamman
<i>Grewia vestita</i>	Dhamman
<i>Juglans regia</i>	Khor
<i>Litsea unbrosa</i>	Chir'ndi
<i>Machillus Duthiei</i>	Bhadrol
<i>Machillus odoratissima</i>	Bhadrol
<i>Melia azedarach</i>	Darek
<i>Morus alba</i>	Karun
<i>Morus</i>	Karun
<i>Olea cuspidata</i>	Kau
<i>Picea morinda</i>	Tos
<i>Pieris ovalifolia</i>	Ailan
<i>Pinus excelsa</i>	Kail
<i>Pinus gerardiana</i>	Neoza
<i>Pinus longifolia</i>	Chir
<i>Pistacial montegerrima</i>	Makreran
<i>Populus ciliata</i>	Chaloon
<i>Prunus armenica</i>	Chir
<i>Prunus communis</i>	Aloocha
<i>Prunus padus</i>	Jammu
<i>Prunus persica</i>	Aru
<i>Pyrus baccata</i>	Lewar

*Scientific Name**Local Name*

<i>Pyrus communis</i>	Nakh
<i>Pyrus lanata</i>	Amlik
<i>Pyrus malus</i>	Seo
<i>Pyrus pashia</i>	Kamth
<i>Quercus dilatata</i>	Moru
<i>Quercus incana</i>	Ban
<i>Quercus semecarpifolia</i>	Khareu
<i>Rhododendron arboreum</i>	Cheo
<i>Rhus punjabensis</i>	Tittri
<i>Rhus semialata</i>	Arkhar
<i>Salix alba</i>	Badda
<i>Salix babylonica</i>	Badda majnu
<i>Salix wallichiana</i>	Badda majnu
<i>Sapindus mukorossi</i>	Ritha
<i>Taxus baccata</i>	Barmu
<i>Symplocos crataegoides</i>	Lodhar
<i>Ulmus wallichiana</i>	Maral
<i>Ziziphus oxyphylla</i>	Ber

(b) Shrubs

<i>Adhatoda vasica</i>	Basuti
<i>Agave americana</i>	
<i>Artemisia vulgaris</i>	Charmar
<i>Bambusa arundinaria</i>	Nari
<i>Berberis aristata</i>	Kemal
<i>Berberis lycium</i>	Kemal
<i>Berberis nepalensis</i>	Kemal
<i>Berberis vulgaris</i>	Kemal
<i>Cannabis sativa</i>	Bhang
<i>Cocculus laurifolium</i>	Nagdau n
<i>Colebrookia oppositifolia</i>	Dharoo s

<i>Scientific Name</i>	<i>Local Name</i>
<i>Coriaria nepalensis</i>	Richh-ka-Ancha
<i>Cornus capitata</i>	Halen
<i>Cotoneaster bacillaris</i>	Renus
<i>Cotoneaster macrophylla</i>	Reuns
<i>Cotoneaster vulgaris</i>	Reuns
<i>Daphne cannabina</i>	Niggi
<i>Daphne oleoides</i>	Niggi
<i>Debregeasia hypoleuca</i>	
<i>Desmodium tiliaefolium</i>	Pre
<i>Deutzia corymbosa</i>	Batti
<i>Deutzia staminea</i>	
<i>Dodoneea viscosa</i>	Mhendu
<i>Euphorbia royleana</i>	
<i>Fragaria indica</i>	
<i>Fragaria vesca</i>	
<i>Gerardiana hetrophylla</i>	Ain
<i>Ilex diprena</i>	Kanderu
<i>Indigofera gerardiana</i>	Kathi
<i>Indigofera hersuta</i>	Kathi
<i>Indigofera pulchella</i>	Kathi
<i>Jasminum humile</i>	Wild Chambeli
<i>Jasminum officinales</i>	Wild Chambeli
<i>Juniperus communis</i>	Bither
<i>Juniperus recurva</i>	Bither
<i>Lantana indica</i>	
<i>Lonicera angustifolia</i>	Kantias
<i>Lonicera hispida</i>	
<i>Lonicera quinquelocularis</i>	Bakhru
<i>Myrsine africana</i>	
<i>Otostegia limbata</i>	Boo
<i>Parrotia jacquemontiana</i>	Killer
<i>Plectranthus rugosus</i>	Kuthal

<i>Scientific Name</i>	<i>Local Name</i>
<i>Prinsepia utilis</i>	Kangora
<i>Rhododendron campanulatum</i>	Sarngar
<i>Rhus cotinus</i>	Tung
<i>Ribes</i> spp.	Rajae
<i>Rosa macrophylla</i>	Karer, Ban gulab
<i>Rosa moschata</i>	Karer, Ban gulab
<i>Royleana fabrifuga</i>	
<i>Rubus biflorus</i>	Akhre
<i>Rubus fabrifuga</i>	Kantias
<i>Rubus lasiocarpus</i>	Akhre
<i>Rubus niveus</i>	Akhre
<i>Rubus paniculatus</i>	Akhre
<i>Sageretia theezans</i>	Kankalu
<i>Sarcococca pruniformis</i>	Diun
<i>Skimmia laureola</i>	
<i>Spraea lindleyana</i>	Kande
<i>Staphylea emodi</i>	Chitra, Nagdaun
<i>Syringa emodi</i>	Chara
<i>Viburnum cotinifolium</i>	Talanj
<i>Viburnum foetens</i>	Talanj
<i>Vitex negundo</i>	Banna
<i>Wikstroemia canescens</i>	
<i>Woodfordia floribunda</i>	
<i>Zanthoxylum atatum</i>	Timber

Fauna*Scientific Name**Local Name**Bauhinia vahlii*

Taur

Clematis montana

Garol

Clematis buchananiana

Garol

*Cuscuta reflexa**Hedera helix*

Kural

Rosa moschata

Ban gulab

*Smilax parvifolia**Vitis latifolia*

Panı bel

PART II

THE HILL PEOPLE AND COLOURFUL TRIBES

8. *The Himachal Act*
9. *The Hill People*
10. *The Main Tribes*
11. *The Nomads of Himachal Pradesh*
12. *The Brahmaur Kings*
13. *The Colourful Gaddis*
14. *Gujjars The Milkmen*
15. *Kinners The Ashwamukhas*
16. *Pangwalas and Lahulis*
17. *Minority Tribes and Scheduled Castes*
18. *Some Notes on Defence*

“The tribesman cannot be the bogymen that he is represented to be. He is a human Just like you and me and capable of responding to the human touch, which has hitherto been conspicuous by its absence in dealing with him. I did not find that their nature was essentially different from human nature elsewhere Give to the tribesmen all the love that you are capable of, and you will have theirs in return.”

Mahtma Gandhi

Himachal Act

The Punjab Re-organisation Act, 1966

No. 31 of 1966 (1st September, 1966)

An Act to provide for the re-organisation of the existing State of Punjab and for matters connected therewith.

Be it enacted by Parliament in the Seventeenth years of the Republic of India as follows :

PART II

Reorganisation of the State of Punjab

Transfer of territory from Punjab to Himachal Pradesh.

5 (1) On and from the appointed day, there shall be added to the Union territory of Himachal Pradesh the territories in the existing State of Punjab comprised in

- (a) Simla, Kangra, Kulu and Lahaul and Spiti districts ,
- (b) Nalagarh Tehsil of Ambala district ,
- (c) Lohara, Amb and Una Kanungo circles of Una Tehsil of Hoshiarpur district ,
- (d) the territories in Santokhgarh, Kanungo circle of Una Tehsil of Hoshiarpur district specified in Part I of the Third Schedule ;

- (e) the territories in Una tehsil of Hoshiarpur district specified in Part II of the Third Schedule, and
- (f) the territories of Dhar Kalan Kanungo circle of Pathankot Tehsil of Gurdaspur district specified in Part III of the Third Schedule; and thereupon the said territories shall cease to form part of the existing State of Punjab.

(2) The territories referred to in clause (b) of Sub-Section (1) shall be included in, and form part of, Simla district.

(3) The territories referred to in clauses (c), (d) and (e) of Sub-Section (1) shall be included in, and form part of, Kangra district, and (i) the territories referred to in clauses (c) and (d) shall form a separate Tehsil known as Una Tehsil in that district and in that Tehsil the territories referred to in clause (d) shall form a separate Kanungo circle known as the Santokhgarh Kanungo circle, and (ii) the territories referred to in clause (c) shall form part of the Hamirpur Tehsil in the said district

(4) The territories referred to in clause (f) of Sub-Section (1) shall be included in, and form part of, the Bhathyat Tehsil of Chamba district in the Union territory of Himachal Pradesh and in that tehsil, the villages Dalhousie and Balun shall be included in, and form part of, Banikhet Kanungo circle and the village Bakloh shall form part of Chowari Kanungo circle.

Amendment to the First Schedule of the Constitution

(7) On and from the appointed day, in the First Schedule to the constitution,—(b) under the heading “II THE UNION TERRITORIES”

(i) in the paragraph relating to the extent of the

Union territory of Himachal Pradesh, the following shall be added at the end, namely :

“and the territories specified in sub-section (1) of Section 5 of the Punjab Re-organisation Act, 1966”.

Saving Power of Government

8. Nothing in the foregoing provisions of this Part shall be deemed to affect the power of the Government of Punjab or Haryana or the Administrator of the Union territory of Himachal Pradesh to alter, after the appointed day, the name, area, or boundaries of any district or other territorial division in the State or Union territory, as the case may be.

Representation in the Legislation **The Council of States**

10 (1) On and from the appointed day, the eleven sitting members of the Council of States representing the existing State of Punjab shall be deemed to have been elected to fill the seats allotted to the States of Haryana and Punjab and the Union territory of Himachal Pradesh, as specified in the Fourth Schedule

(2) The term of Office of such sitting members shall remain unaltered.

The Legislative Assemblies

13 (1) The number of seats as on the appointed day in the Legislative Assemblies of the States of Haryana and Punjab and the Union territory of Himachal Pradesh shall be fifty-four, eighty-seven and fifty-six respectively.

Amendment of Delimitation Orders

14. On and from the appointed day, Part B of Schedule XI to the Delimitation of Parliamentary and Assembly Constitution Order, 1961, and the Schedule to the Delimitation of Territorial Council Constituencies (Himachal Pradesh) Order, 1962, shall stand amended as directed in the Fifth Schedule to this Act

Duration of Legislative Assembly of Punjab and Himachal Pradesh

17. The changes in the composition of the Legislative Assemblies of Punjab and Himachal Pradesh shall not affect the duration of either of those Assemblies

Extension of Jurisdiction of the Court of Judicial Commissioner for Himachal Pradesh

38 On and from the appointed day the jurisdiction of the Court of the Judicial Commissioner for Himachal Pradesh shall extend to the transferred territory

Reports relating to the Accounts of the Existing State of Punjab

44 (1) The reports of the Comptroller & Auditor General of India referred to in clause (2) of article 151 relating to the accounts of the existing State of Punjab in respect of any period prior to the appointed day, shall be submitted to the Governor of each of the State of Punjab and Haryana and the Administrator of Himachal Pradesh who shall cause them to be laid before the Legislature of that State or Union Territory, as the case may be

**Amendment of the Schedule to the Delimitation
of Territorial Council Constituencies
(Himachal Pradesh, Order, 1962)**

1. In paragraph 5, for the words "shall be taken" substitute "shall, save as otherwise expressly provided, be taken"

2. After entry 41, add the following namely .
"Lahaul & Spiti, Kulu and Kangra Districts"

- | | |
|---------------|---|
| 42 Kulu | . . Lahaul & Spiti district and Kulu Thana (excluding Kanawar, Harkandi, Chung, Kot Kandhi, Bhattan and Sainsar Zails) in Kulu tehsil of Kulu district and Bir Bhargal Zail in Palampur Thana in Palampur tehsil of Kangra district |
| 43 Seraj (Sc) | ... Seraj Thana and Kanawar Harkandhi, Chung, Kot Kandhi, Bhallan and Sainsar Zails in Kulu Thana in Kulu tehsil of Kulu district |
| 44 Palampur | ... Palampur Thana (excluding Naura and Bir Bhargal Zails) in Palampur tehsil |
| 45 Kangra | ... Kangra tehsil (excluding Dharmasala Thana, Shahpur part Thana and Narwana, Chetru, Tayara and Ramgarh part zails in Kangra Thana), Chengar Zail in Dera Gopipur tehsil, Sujampur part Thana and Naura zail in Palampur Thana in Palampur district |

- 46 Dharamsala ... Dharamsala Thana, Shahpur part-Thana and Narwana, Chetru, Tayara and Ramgarh part-zails in Kangra Thana in Kangra tehsil
47. Nurpur ... Nurpur tehsil ; and Dhametta and Nagrota zails in Dera Gopipur tehsil.
- 48 Dera Gopipur ... Dera Gopipur tehsil (excluding Dhametta, Nagrota and Changer zails)
- 49 Hamirpur (Sc) ... Sujampur, Rajgir, Ugialta, Mewa, and Mehla zails in Hamirpur tehsil
- 50 Barsar ... Hamirpur tehsil (excluding Sujampur, Rajgir, Ugialta, Mewa and Mehla zails).
51. Amb ... Amb Thana and Pandoga and Basal Zails and Khad part-zail in Una Thana in Una tehsil.
- 52 Una ... Una tehsil (excluding Amb Thana and Pandoga and Basal Zails and Khad part-zail in Una Thana) in Kangra district

Simla District

- 53 Simla ... Simla district (excluding Nalagarh tehsil).
- 54 Nalagarh ... Nalagarh tehsil in Simla district

The State of Himachal Pradesh Act 1970

Act No. 53 dated 5.3.1970

to provide for the establishment of the State of Himachal Pradesh

Be it enacted by Parliament in the Twenty first year of the Republic of India as follows :

This Act is called the State of Himachal-Act 1970

PART II

Establishment of the State of Himachal Pradesh

3 On and from the appointed day, there shall be established a new State, to be known as the State of Himachal Pradesh, comprising the territories which immediately before that day were comprised in the existing Union territory of Himachal Pradesh

Amendments of First Schedule to the Constitution

4. On and from the appointed day, the First Schedule to the Constitution

(a) Under the heading "I THE STATES", after entry 17, the following entry shall be inserted namely

"18 Himachal Pradesh .. The territories which immediately before the commencement of this Constitution were being administered as if they were Chief Commissioner's Provinces under the names of Himachal Pradesh and Bilaspur and the territories specified in Sub-section (I) of Section 5 of the Punjab Reorganisation Act, 1966"

(b) Under the heading "II THE UNION TERRITORIES", entry 2 relating to Himachal Pradesh shall be omitted and entries 3 to 10 shall be re-numbered as entries 2 to 9 respectively

The Hill People

THE hill people, in common with villagers of plains, are frank, honest and active. They are generous, hospitable and peace-loving. The men of the mountains are deeply religious and follow their community codes very rigidly. They believe in local deities, clan-gods, Shiva and a number of Avatars. A small number of Himachalis follow Islam and Christianity too. In fact, they are god-fearing and hard-working.

The hill women work harder than the menfolk and are more robust. They are beautiful and modest. A Kinnaur woman is known for her sweet voice and a Gaddi woman is famous for her unique beauty. Kulu and Kangra are rich because of their natural beauty.

The life of the people there is simple, placid and hard too. But they have a rich cultural legacy, a treasury of legends and myths which make interesting reading. Crime is rare. In the interior areas, the people even today do not lock their homes as there is no theft or dacoity in the area.

Though there is Tibetan influence in Kinnaur and Lahaul and Spiti districts, many a legend prevalent among the tribals, associate them with Aryan culture. Lord Shiva is the chief god, widely worshipped in the pradesh. The Pandvas of Mahabharata have stayed in those valleys during their exile. Himachal, the sacred Jullundra Khad, according to Puranas, has a number of pilgrimages.

The racial features of the hill people reveal that there have been inter-marriages among some of the tribes. They are, no doubt, an admixture of the Indo-Aryan

and the Mongolian races. There is no controversy on one fundamental point, *i.e.*, the tribes of Himachal Pradesh are ancient races who migrated to India from the North-Western borders of the country. As time rolled on and the environment changed, they moved from place to place and went on till they settled in their present abodes. Their name has been mentioned in ancient Sanskrit literature. They appear frequently in the Puranas and they figure quite prominently in Mahabharata.

According to Hamilton, Grierson and Cunningham, the Kanets of Simla are allied to Khasas of Jaunsar Bawar ethnically and linguistically. These writers say

“The Kanets of hilly country between Kangra and Garhwal are Khasas and they are low caste cultivating class of all the Eastern Himalayas of the Punjab and hills at the base as far as Kulu ”

According to Risley, the so-called menial communities of the Himalayas are aboriginals. The Brahmans and Rajputs had migrated from the plains during the lawlessness of Aurangazeb.

Describing the character and disposition of the people Mr. Edward, Superintendent of Hill States (in 1959), says

“The character of the people, as regards crime, is favourable, few offences occur among them, and they are peaceable and well-disposed. Suicide, however, exists among them and other people of the hills to an enormous extent, the least harsh word to a woman often induces her to commit suicide at once, and many resort to it from family quarrels, old age and poverty, or from disease. The number of suicides reported to me during the last year that I have been incharge of this Office amounts to thirteen for the

whole of the district, under my jurisdiction ”

The Kanets are depicted as good humoured among themselves but crude and inhospitable to the members of other tribes This might have been in the past but not today

Their interest in music is noticeable The women sing a great deal and songs are composed on important events.

Rajputs A Ruling Class

The Rajputs form rather a ruling class than a true caste. They comprise all the families of the hill chiefs with their less remote descendants. The Rawats and Rathis may be extinct as Rajputs. They, however, plough and cultivate land with their own hands. Their rites at marriage and death are also not according to the Shastras

Most of the population of the Simla hills consists of Kanets who also form the agricultural elements in Kulu proper, Lahaul, Mandi and Suket According to their own account they are Rajputs who have lost caste by the adoption of *Karewa* or widow marriage Some people say that they are the aboriginal inhabitants of the hills. We believe they are the descendants of early Aryan invaders. ‘Kunita’, a Sanskrit word, connotes violator of the law. It implies that they were once bound by the Vedic law which they later abandoned

Till the early years of the present century the greater part of Kangra proper was parcelled out among Rajput princes belonging to a family known by the generic name of Katoch. This traces back an unbroken chain of descents to the period of the Great War, 15 centuries before the Christian era The original capital of the Katoch dynasty was at Jullundur in the plains, and the little that is known of its origin and early history, has been stated in the Gazetteer of the Jullundur

District It is not known at what time the restriction of the kingdom of Jullundur to the hills took place

It is a popular belief that between the Sutlej and the Chenab there were 22 principalities, 11 on either side of the Ravi Mr Barnes gives the 11 cis-Ravi principalities as follows

1. Chamba
- 2 Nurpur
- 3 Siba
4. Goler
5. Jaswan
- 6 Suket
7. Mandi
- 8 Kulu
9. Bangahal
10. Datarpur
- 11 Kangra

According to the local legend, the Katoch family, as the house of Kangra is designated, is not of human origin The first Raja sprang to life in full proportion like Minerva from the brain of Jove, created from the perspiration off the brow of the goddess enshrined at Kangra His name was Bhūm Chand "

The Rajas of Titagarta or Kot Kangra are given by Cunningham (*Arch Survey Reports* V, p 152)

A D.

1315	Jayasinha
1330	Prithvi
1345	Purva
1360	Rupa
1375	Srinagara
1390	Megha

A.D.

1405	Hari
1420	Karmma
1435	Sansara
1450	Devanagga
1465	Narendra
1480	Suvira
1495	Parayaga
1510	Rama
1528	Dhaima
1563	Manikya
1570	Jaya
1585	Vridhi (Badichand)
1610	Triloka
1630	Hari
1650	Chandrabhan
1670	Vijya Rama
1687	Bhima
1697	Alma
1700	Hamira
1747	Abhaya
1761	Ghamanda
1773	Tega
1776	Sansara (Sansarchand)
1823	Avirudha
1829	Ranavira

The people of Himachal Pradesh are farmers, shepherds, wood cutters or labourers. There are many people who have joined army and are serving the country in different ways.

Their staple diet is rice, wheat, *kodon* and maize. There are places where milk and honey is found in good quantity, but I have seen a number of villages where people prepare tea without milk or sugar. They mix some

salt and tea in boiled water and sip it joyfully *Sur*, a home-made brew, is quite common and is taken in marriages and other auspicious occasions

The hill people, however, have much to offer and learn if India is to realise the potential inherent in them and in the land they occupy

The people of the new State are beginning to play an important role in the development of the national culture. They live in a region which will assume increasing importance being the reservoir of rich forest, horticultural and hydro-electric resources, natural beauty, climatic attraction and many minerals

The Main Tribes

"The tribesman cannot be the bogymen that he is represented to be. He is human just like you and me and capable of responding to the human touch, which has hitherto been conspicuous by its absence in dealing with him. I did not find that their nature was essentially different from human nature elsewhere. Give to the tribesman all the love that you are capable of, and you will have theirs in return"

—MAHATMA GANDHI

THE tribes are simple, straightforward and frank. They live in different areas, viz., mountains, jungles, and inaccessible places. They lead a hard life and have numerous problems of their own. Gandhiji was aware of their difficulties. He warned the caste Hindus that they should not misunderstand the tribes and hate or exploit them. He knew the obstacles which would have confronted with non-tribals of the Indian society after independence. Gandhiji once remarked, "The hill people are with you if you act on the square."

The hill tribes generally have their homesteads in the upper and middle level of the hill slopes. Dhola Dhar, in fact, is the home of tribals. There a number of tribes live in the impassable valleys. The villages are normally divided into different hamlets, according to the position on the hill slopes, i.e., upper, middle and lower. The tribals migrated from the plains are Aryans or Mohammedans and from North present a different ethnic

environment composed of Tibetans and Bhutanis

Major occupations of the tribals are mainly agriculture, horticulture and manual labour. A few are engaged in Government service or work as domestic servants. Almost all tribes possess sheep and goats for milk, meat and wool. The Gujjars graze buffaloes and cows and earn their livelihood by selling milk and ghee. The Gaddis have more sheep and goats than any other tribe in the state. The Kinners can be seen spinning woollen thread on their *takalis*.

It is believed that the Gaddi shepherds are much more careful and energetic than the Kulu men. One can see them herding their goats on the face of tremendous precipices. They sleep out exposed to icy wind with only a woollen coat and blanket. Sometimes, however, the cold drives the shepherds to creep into the huddled-up flock, and pass the night with two or three sheep on top of them for a covering.

Following are the main tribes to be found in Himachal Pradesh

- 1 Gaddis
- 2 Gujjars
- 3 Kanauras or Kinners
- 4 Jads (Lambas, Khampas and Bhots or Bodhs).
- 5 Lahaulis
- 6 Pangwalas
- 7 Swangla

There are polyandrous, polygamous and monogamous tribes in Himachal Pradesh. They have different traditions, folkways and mores. But the problems in these regions, more or less, are the same. The fate of tribals is really far more appalling. A tribal outlook in drawing plan will no doubt help in their uplift. The tribals of Himachal Pradesh are bound to progress by

leaps and bounds. In a seminar on the tribal situation in India, organised jointly at Simla in July 1969, by the Institute of Advanced Study and Delhi University's Department of Sociology, it was recommended that it might be useful to introduce desirable constraints into the idiom and style of tribal politics and neutralise manipulative politics rather than attempt suppression of any kind.

The Nomads of Himachal Pradesh

IF you drive up the Kangra and Kulu valleys in October to attend the Dusserah in Kulu or if you go to Brahmaur in the month of April, your way will be blocked repeatedly by flocks of sheep and goats coming down the valley or returning to their abodes. The shepherds who flail them frantically trying to get them out of the way, are the charming Gaddis, one of the nomadic tribes of Himachal Pradesh. They move with their sheep up to the high mountain pastures, and into Lahaul across the Rohtang pass in summer, and down into the rich fields of the Kangra valley in winter.

Gujjars are another nomadic tribe of Himachal Pradesh. They are mostly pastoral and regular nomads. They migrate from place to place in Himachal, and Jammu & Kashmir in search of grass for their cattle throughout the year. They build their temporary hut *dera* themselves and remove it when they leave the place.

The Gujjars are milkmen and rear buffaloes for selling milk and ghee to the villagers and thus earn their livelihood. Their women are hardworking and painstaking. The writer had seen several women with their seven days' old children in their laps and crossing the inaccessible valleys of Himalayas. Like her husband, a Gujar wife moves on with her caravan till the sun sets in the west.

On the move, the Gaddi presents a picture of beauty. Holding a *hookah* in one hand and a stick in the other,

carrying all he needs in a sheepskin sack at the back, and wearing a duffle, rope-girdled gown supporting new-born lambs in flaps, a Gaddi elder leads the never-ending flock of goats and sheep. At the rear are a couple of more Gaddis and Gaddans, and on the flanks are big dogs.

The Gaddi's dogs are fierce enough to repel the attack of a bear or a panther. The Gaddis are very fond of their dogs. They will not easily part with them for love or for money.

A Gaddi woman can be seen in migration carrying loads equal to that of a man. She bears the luggage on her shoulders and straps her little child to the load, holds several utensils in one hand, helps her second child with the other hand and covers the inaccessible and almost impassable mountain tracks. Thus, she accompanies her husband through thick and thin, sharing his trials and tribulations as a real better half.

During the journey, a shepherd cooks simple meals consisting of maize-flour bread, *masun dal* or vegetables, if available. Sometimes, salt, green chillies and raw onions fill the plate.

Since he does not keep any tent with him, he sleeps under the open sky. During inclement weather, he lies under the shade of a tree, a projecting rock, or in a cave. In the absence of these, he doubles himself with a bundle and lies among the sheep and the goats. A blanket is as good as his bedding and the *dora* (a 20-ft long woollen rope worn by every Gaddi around the back) serves as a pillow.

The shepherd willingly sells his sheep and goats if the bargain is favourable, or if he is in need of money. Being God-fearing and superstitious, he sacrifices a he goat at certain difficult passes. He never takes a bath, seldom cleans his teeth, and thus leads an absolutely nomadic life. But it is surprising to note that despite

his carelessness, he is healthy and quite happy. Every shepherd invariably carries a flute with him. When he plays a folk tune, the hills echo and the hill girl suspends her work to listen

The Brahmaur Kings

MARU, father of the first recorded prince Jaisthambha in the *Chamba Vanshavalī* was the first ruler. He was a man of religious disposition and belonged to the ruling family of Ayodhya. Leaving his oldest son to look after the affairs of the parent State, he wandered from place to place in quest of peace and came to this part of the country. When he reached Kharamukh, he stayed at Ulansa above Kharamukh on the left bank of Ravi. The people of Brahmaur requested him to establish himself at Brahmaur proper, a better place. According to another legend, Jaisthambha was the son of a ruling chief of some unnamed place in Rajputana and had fallen out with his father. He was turned out of the domain. Jaisthambha decided to renounce the world and approached a holy man whom he accepted as his *guru*. The holy man advised him to lead the life of a Rajput and directed him towards this area where he could establish his principality. When he reached Kharamukh with his followers, he was greeted by another saintly person. Agyachari Rishi, who was visited in his dream by Lord Shiva and directed to welcome the prince with the offerings of a topa, chola and dora, the attire of the god. Anyhow, according to the *Chamba Vanshavalī*, the first prince who established his principality at Brahmaur was Jaisthambha, son of Maru.

The history of Brahmaur kings beginning from Maru to Sahila Varman, as given in the 'History of Punjab Hill State' by J. Hutchinson, goes -

"The original State was of very small extent, and in all likelihood comprised, at the most, only the present

Brahmaur Wazarat, i.e., the valley of the Ravi from below Bara Bangahal with its tributaries, the Budhil and Tundahen, as far down as Chhatrari

It would appear that Maru's rule was only nominal for the Chronicle says that, having founded the State, he made it over to his son, and returned to Kalapa, where he again became a sadhu.

After Maru several Rajas ruled in succession, but only their names are known. They were Jaistambh, Jalstambh and Mahastambh.

Aditya-Varman, c. A.D. 620. The name of Aditya-Varman appears as Adi-Varman in the *Vanshavalī* and is of very special interest, for it is twice mentioned in the Brahmaur inscriptions, in which he is referred to as the great-grandfather of Meru-Varman, by whose orders they were engraved, and he was the first of the Chamba line to assume the suffix of "Varman."

There are several references of Chamba in the Kulu Chronicle, and the earliest of these probably refers to Aditya-Varman. It is to the effect that Brahmo Pal, Raja of Kulu, left no legitimate sons, and the Rajas of Chamba (Brahmapura), Ladakh, Suket, Bushahr, Kangra and Bangahal made one Ganesh-Pal his heir. This note, in authentic, is interesting as showing that at that early period the Brahmapura State was recognised by all the neighbouring States, and was powerful enough to exert some influence in their internal affairs.

Bala-Varman, c. A.D. 640.—The name of Bala-Varman is not found in the *Vahshavalī*, having been omitted probably by a clerical error. It occurs, however, in two of the Brahmaur inscriptions, in which Balra-Varman is called the grandfather of Meru-Varman.

Divakara-Varman, c. A.D. 660.—In the Brahmaur inscriptions this Raja's name is found in its full form, but in the *Vanshawālī*, and the Chhatrari inscription, it occurs as Deva-Varman.

Meru-Varman, c. A D 680 As the name of Meru-Varman stands fifth in the *Vanshavalī*, after that of the previous Raja who was his father, it is clearly out of its proper place The error must have crept in at an early period for all the existing copies of the *Vanshavalī* are alike

Meru-Varman seems to have been one of the most notable of the early Brahmapura rulers He was probably the first to extend the State boundaries by conquest, for in the Chhatrari inscription it is recorded that he dedicated the idol of Sakti Devi in gratitude for help against his enemies whom he had attacked in their strong-holds and overcome. An inscribed stone has recently been found at Gun which was erected by a samanta or a feudatory of Meru-Varman, probably a Rana, named Ashadha From this it is clear that Meru-Varman's rule extended down the Ravi valley almost as far as the present capital. There is also a note in the Kulu Chronicle which almost certainly refers to him In the reign of Sri Dateshwar-Pal, Raja of Kulu, there was war with Chamba (Brahmapura) in which the Kulu Chief was killed by Amar, Raja of Chamba There is no such name on the Chamba roll ; but it seems not improbable that Meru-Varman is the Raja referred to. Assuming this to be correct, it would appear that under Meru-Varman the Brahmapura State asserted its power, and carried its arms successfully into one at least of the neighbouring principalities This is confirmed by the further note in the Kulu annals that Amar Pal, Raja of that State, while defending his country from another inroad of the Brahmapura Chief, was slain with all his sons except one This son, Sital Pal, was an exile for life, and he and five of his descendants never reigned from which it would seem that Kulu remained subject to Brahmapura for a considerable period.

But Meru-Varman was not only a brave and warlike

leader, he was also a great builder, and there are still in existence in Brahmaur many interesting remains, some of which are known to date from his time. They prove that even at that early period of its history the State possessed a considerable measure of wealth and material resources. The remains consist chiefly of temples, in a remarkably good state of preservation in spite of their long exposure to the weather. Their names are Mani Mahesa, Lakshana Devi, Ganesa and Narsingh. In front of the Mani-Mahesa temple is a brazen bull of life size, on the pedestal of which is a long inscription. This and the other two inscriptions, in the temples of Lakshana idols named, except that of Narsingh, and also of the brazen bull, to Meru-Varman. Tradition affirms that the Surajmukha shrine was also built by him, and in accordance with ancient custom, a Chamba Raja, when visiting Brahmaur, must pay his devotions at this temple before proceeding to his camp. The image of Sakti Devi at Chhatrari, with its inscription, has already been referred to as dating from the reign of Meru-Varman. Lands are said to have been assigned for the support of these temples, but no title-deeds have yet been found of an earlier date than the tenth century.

Meru-Varman was followed by several Rajas, of whom we know nothing but the names. These were Mandar-Varman, Kantar-Varman, Pragalbh-Varman.

Ajia-Varman, c. A.D. 760. The Gaddi-Brahmanas and Rajputs have a tradition that they came to Brahmaur from Delhi in the reign of this Raja. It is also on record that when his son grew up to manhood Ajia-Varman initiated him into the art of government, and then installed him as Raja. He thereafter retired to the junction of the Ravi and Budhil rivers near Ulansa where he spent the rest of his life in the worship of Shiva, and is said to have been translated to heaven.

Suvarn-Varman, c. A.D. 780

Lakshmi-Varman, c. A D 800 Lakshmi-Varman had not been long in power. When the country was visited by an epidemic of a virulent and fatal character, resembling cholera or plague, large numbers fell victims to the disease, and the State was in a measure depopulated. Taking advantage of the desolation which prevailed, a people, bearing the name of 'Kira' in the Chronicle invaded Brahmapura, and having killed the Raja, took possession of the territory. It is uncertain who the Kira were. They are referred to in the Brihat Samhita in association with Kashmiris, but in such a manner as to show that the two nations were distinct from each other. Sir Aurel Stein is of opinion that they occupied the mountains north-east of Kashmir and they may, therefore, have been Tibetans or Yarkandis, as is the belief in Chamba. They also held Baijnath in the Kangra Valley, which was anciently called Kiragrama.

Kulu had probably remained under the sway of Brahmapura from the time of Meru-Varman, but it recovered its independence on the death of Lakshmi-Varman, for the Kulu Chronicle states that its Raja obtained help from Bushahr and expelled the Chamba (Brahmapura) troops.

Mushan-Varman, c. A D 820 Lakshmi-Varman left no son, but his *rani* was enceinte at the time of his death, and an interesting legend has come down to us regarding the birth of her child. On the defeat and death of the *Raja*, the *wazir* and *purohit*, or family priest, had the *rani* put into a *palki* and carried off towards Kangra. On reaching the village of Garoh, a little beyond Deol, in the Trehta *ilaka* of the Upper Ravi Valley, she felt the pains of labour coming on, and desiring the bearers to put down the *palki*, when into a cave by the wayside, and there her son was born. Thinking it better to leave the infant to perish than run

the risk of his capture by their enemies who were in pursuit, she left him in the cave and returning to the *palki* resumed her journey. Suspicion was, however, aroused, and on being closely questioned, the *rani* confessed that she had given birth to a son, and left him in the cave. The *wazir* and *purohit* at once went back, and found the young prince, with a number of mice surrounding and keeping guard over him, and from this circumstance he was named Mushan-Varman. The villagers still show the stone on which he is said to have been laid. Having recovered the child the party proceeded on their journey to Kangra. There the *rani* took up her residence in the house of a Brahman whom she made her guru, and remained eight or nine years under his protection, without disclosing her identity. One day the boy happened to tread on some flour sprinkled on the floor, and the Brahman, on seeing his foot-print, recognised it to be that of a royal person, and the mother being questioned made known her relationship to the Brahmapura royal family. The Brahman thereupon conducted her and the child to the Raja of Suket, who received them kindly, and had Mushan-Varman provided for, and carefully educated. He grew up intelligent and brave, and received the Raja's daughter in marriage, and with her as dowry a *jagu* in the pargana of Pangna, and other large presents. Mushan-Varman was also furnished with an army, and returning to Brahmapura he drove out the invaders and recovered his kingdom.

Nothing is on record about him after his return, but the killing of mice is said to have been prohibited by him on account of the services rendered by these animals in his infancy. This custom still obtains in the Chamba royal family, and a mouse caught in the palace is never killed.

After Mushan-Varman the following Rajas ruled

in succession, but nothing is known regarding any of them Hans-Varman, Sar-Varman; Sen-Varman; Sajjan-Varman, Mrtyanjaya-Vaiṃan

Sahila-Vaiṃan, c A D 920 Sahila-Varman holds a very conspicuous place in the State annals, for it was he who conquered the lower Ravi Valley, and transferred the seat of government from Brahmapura to the new capital, which he had founded at Champa It was probably in the beginning of his reign that another invasion of Kulu took place The war lasted twelve years, and then a peace was patched up. The Kulu people invited the Brahmapura soldiers to a feast which was held at night, and in the darkness the latter were inveigled down to the banks of the Beas near Rahla where they fell over the precipices and were killed

Shortly after Sahila-Varman's accession Brahmapura was visited by 84 *yogis*, who were greatly pleased with the Raja's piety and hospitality, and, as he had no heir, they promised him ten sons. They were invited to remain in Brahmapura till the prediction was fulfilled and in due course ten sons were born, and also a daughter, named Champavati.

Meanwhile Sahila-Varman had been engaged in extending his rule, and had brought under his way all the petty Ranas who still held the lower portion of the Ravi Valley On this expedition he was accompanied by Charpatnath, one of the *yogis*, and also by his queen and daughter Previous to its occupation by Sahila-Varman, the plateau on which the town of Chamba stands was within the domain of a Rana, who had conveyed it in *sasan* or fief to a family of Kanwan Brahmans Champavati, the Raja's daughter, took a great liking to the place, and asked her father to found a town and make it his capital Sahila-Varma was desirous of acceding to her wish, but all the land fit for building purposes had passed into the hands of the

Brahmans, and he was unwilling to dispossess them. At length an arrangement was effected, whereby, in recognition of their proprietary rights, eight *chaklis*—Chamba copper coins—were promised in perpetuity on the occasion of every marriage in the town. The land was then given up and the above condition has been observed ever since. The Raja then founded the town, and named it Champa after his daughter.

An interesting and pathetic legend has come down to us in connection with the settlement of the new capital. There was no good and convenient water supply, and the Raja was anxious to meet this need. He therefore had a water-course made from the Sarohta stream round the shoulder of the Shah Madar Hill, behind the town. For some reason the water refused to enter the channel prepared for it, and, in accordance with the superstitious notions of the time, this was ascribed to supernatural causes. The spirit of the stream must be propitiated, and the Brahmans, on being consulted, replied that the victim must be either the *rani* or her son. Another tradition runs that the Raja himself had a dream in which he was directed to offer up his son, whereupon the *rani* pleaded to be accepted as a substitute. The Raja was unwilling to accede to her wish, and wanted to offer someone else, but she insisted that if there must be a sacrifice she should be the victim. Her wish prevailed and, accompanied by her maidens, and bare-headed as for *sati*, she was carried up the hill to the spot near the village of Balota, where the water-course leaves the mainstream. There a grave was dug and she was buried alive. The legend goes on to say that when the grave was filled in, the water began to flow, and has ever since flowed abundantly.

Yugakar, the son and successor of Sahila-Varman, mentions his mother's name in the only copper-plate of

his reign which has been found. It was Nenna Devi, and she may possibly have been the *rani* referred to. In memory of her devotion a small shrine was afterwards erected by her husband on the spot, at the top of the present flight of steps, where she is said to have sat down to rest. A *mela* was also appointed to be held yearly from the 15th of *Chait* to the 1st of *Baisakh*. It is called the *Suhi* mela, and is attended only by women and children of all castes who, in their gayest attire, climb the steps to the shrine, and there sing the *rani's* praises and present their floral "offerings. They are entertained at the Raja's expense on this occasion. The steps are not ancient having been constructed by Rani Sarda, queen of Raja Ajit Singh, A.D. 1794-1808."

There can be little doubt that the legend is founded on fact. Such a sacrifice was quite in keeping with the spirit of the times and it is noteworthy that the *mela* has been held from time immemorial, affording strong proof of the truth of the story as related. It is significant, too, that, although a death in the royal family during any other *mela* necessitates its immediate suspension, this does not apply in the case of the *Suhi mela* which is never interrupted.

Another legend has also been handed down by tradition in connection with the founding of the Champavati or Chamasni Temple, probably the first erected by Sahila-Vairman in Chamba. His daughter, Champavati, was of a religious disposition, and used to visit the place of a *sadhu* for conversation. Suspicion was instilled into her father's mind, and he followed her on one occasion with a drawn sword in his hand, only, however, to find that the house was empty. As he entered, a voice came from the stillness upbraiding him for his suspicions, and telling him that his child had been taken from him as a punishment. He was further commanded to erect a temple to her on the spot where he stood, to atone for

his sin, and avert calamity from his house. The temple was accordingly built, and named after his daughter, who is there worshipped as a goddess. It is regarded as the family temple of the Chamba Rajas, and a *mela* has been held in connection with it from time immemorial, from the 1st to the 21st *Baisakh*. Until recent years it was customary for the ruling Chief to make a daily visit during the *mela* to certain temples in fixed rotation, always starting from and returning to that of Champavati, but this custom has now fallen more or less into disuse. Sahila-Varman also erected several other temples in Chamba, which are still in existence. The earliest of these are believed to have been the Chandragupta and Kameswara temples, built for two idols of Shiva which the Raja took out of the Sal stream near its junction with the Ravi. This he did while bathing, and under the guidance of Charpatnath.

Of the other temples erected by Sahila-Varman the principal one is that of Lakshmi-Narayana, or Vishnu, in association with which a curious legend has been preserved. Being desirous of raising a temple to Vishnu, the Raja sent nine of his sons to the marble quarries in the Vindhya Mountains, to bring a block of marble for an image. They were unsuccessful in this mission, but on beginning to cut the slab it was found to contain a frog. As this was considered to render it unsuitable for the primary purpose for which it was intended, this slab was used in making some smaller images. These were the *Trimukha*, or three-faced image of Shiva, a small image of Ganpat now in the Chandragupta Temple, and also that of a small goddess, possibly Lakshmi, wife of Vishnu. The young princes were sent to bring another block, but were all killed by robbers on their way back. On this news reaching Chamba, Sahila-Varman sent his eldest son, Yugakar, who was also attacked, but receiving help from some *sanyasi gosains*, he destroyed the

robbers, and returned with a slab, from which the image of Vishnu was made, and set up in the temple prepared for it. Sahila-Varman is also said to have built the Chandrasekhara Temple at Saho, for an idol found in the Sal stream near that place, but this is incorrect.

When all the temples were finished, lands were as signed for their support ; but no copper-plates of Sahila Varman's time have yet been found.

The original palace at Chamba must also have been erected by Sahila-Varman and it is doubtless that it occupied the same site as the present building.

In all matters connected with the settlement of the new capital the Raja was guided by the advice of the *yogi* Charpatnath , and in recognition of this a shrine was afterwards erected to him near the Lakshmi-Narayan Temple, where *pūja* is done morning and evening. This shrine is ascribed to Sahila-Varman, but it probably dates from a later period.

The only coin special to Chamba is the *chakli*, five of which make an *anna*, and it has been in use in all likelihood from ancient times. On it Sahila-Varman caused to be struck a pierced ear, the symbol of a *yogi*, in honour of Charpatnath, and this has been continued down to the present day. The later Rajas added the *Vishnu-pad*, or feet of Vishnu on their coins. There is no tradition of a silver coinage ever having been current, but a silver coin was for a time ascribed to Asata-Varman c A D 1080.

Sahila-Varman stands out as the most conspicuous personality on the long roll of the Chamba Chiefs, and his name is still a household word throughout the State. Though his son, Yugakar, makes no special reference to him in the copper-plate of his reign, there are reasons for believing that his martial qualities were recognized far beyond the bounds of the State, and that his conquests were not confined to the Ravi Valley. Two

copper-plates have come to light in which some of the events of his reign are alluded to, and after making due allowance for hyperbole and exaggeration, it seems probable that the references are founded on fact. The first of these plates was granted by Soma-Varman, and the second by Soma and Asata, sons of Salavahana-Varman, they date from A.D. 1056-66, *i.e.*, about 120 years after Sahila-Varman's death, when his name and fame would still be fresh in the memory of the people, and deserve mention in his history. After the customary introduction it runs as follows:

"From his residence at the glorious Champaka, the highly devout king (Soma-Varman), an ornament of the spotless house of Sahila-Deva, who (Sahila) was a fresh rain-cloud to extinguish in a moment the mighty blazing fire of the Kira forces, fanned as by the wind by the Lord of Durgara, assisted by the Saumatika, whose army was manifestly crushed by the fearful frown on his brow; whose alliance was humbly sought by the ruler of Trigarta, subdued by force, who was asked the favour of his bestowing royalty in return for services by his kinsman, the Lord of Kuluta, anxious to render him homage, who by the weight of battle had broken, like a wide-spreading tree, the large force of the Turushka on whom wounds had been inflicted, who bore the fortunate name of Karivarsa (elephant rain) on account of the continuous and stable generation of his posterity, joyfully granted by the Lord Bhaskara, whose mind was made fully contented with gladness by the gift of a multitude of elephants whose flat cheeks were covered with a swarm of bees, attracted by the scent of the *rut*-secretion, and which were bestowed in Kuriksheta at the time of an eclipse, who had made the circuit of the seven worlds fragrant by his fame, painted with the ink-brushes, which were the mouths of all the princes assembled on that occasion, who by his unequalled kindness and compas-

sion, combined with unsurpassed bravery, generosity, firmness, and unfathomable profoundness has impaired the fame of heroes like the sons of Jamadagni (Parsurama), Sibi, Karna, Yudhishtira, whose wide-spread greatness, brilliant with matchless and universal effluence, was renowned like that of Sudaraka-Svamideva by looking upon whose lovely presence the eyes of the world have been made fruitful, who by his fury in setting in array a thousand battles, acquired such names as *Sahasanka* (marked by rashness), and *Matamata Sinha* (roaring lion)

With one exception all the names in the quotation are fairly well known, and the references are of great historical interest. As regards the Kira, we have seen that they were a people located in the mountains in the vicinity of the Kashmir valley. They conquered Brahmapura in the time of Lakshmi-Varman, and they are here represented as having again invaded the State. They were assisted by the Raja of Durgara, the ancient name of Jammu State, of which the present form is Dugar, still in common use. Who the Saumatika were is not quite certain but most likely the inhabitants of Sumarta, in the Basohli State to the west of the Ravi, are indicated. Kashmir had from ancient times claimed an intermittent suzerainty over the hill tracts as far east as the Ravi; and the formidable array which is represented as advancing against Sahila-Varman was probably meant to assert and uphold this claim. They doubtless anticipated an easy victory, but a crushing defeat awaited them, for they are spoken of as having been dispersed by the Chamba forces as if by a frown on the Raja's brow.

The next reference is to *Trigarta*, the ancient name of Kangra, which at that early period also included Jalandh and a large portion of territory on the plains, between the Sutluj and the Ravi. We are told that

Sahila-Varman's alliance was sought by the *Trigarta* Chief, after a contest in which Chamba was victorious. With such a name for valour we may well believe that Sahila-Varman's conquests were not confined to the Ravi Valley; and the war not confined with *Trigarta* suggests the probability of the Chamba Chief having carried his aims to the south of the Dhauladhar, and annexed the whole southern fringe to that range, from the Ravi to Bir Bangahal. There are said to be many traditions in Kangra pointing to an early occupation of these territories by Chamba. Kuluta is the ancient name of the principality of Kulu, and it owed allegiance to Chamba in the time of Sahila-Varman, as it had done at an earlier period. The two royal families were also connected by marriage.

The reference to the Turushka is in some respects the most interesting of all. This name was applied to all invaders of India from the North-West. Originally used for the Scythians, it came, afterwards, to have an exclusive reference to the Muhammadans, who from the middle of the seventh century had begun to make their influence felt on the North-West Frontier. The Turki-Shahi dynasty, which had ruled Kabul and Peshawar for centuries, was overthrown about A D 870, by the *Brahman Wazir* of the last Turki-Shahi king, who founded the Hindu-Shahi dynasty, with its capital at Udabhandapura, now Ohind on the Indus. There this dynasty continued to rule over the kingdom of Gandhara till A D 980, and thereafter at Lahore, till finally subdued by Mahmud of Ghazni in A D 1221. As we learn from the *Rajatarangini*, these kings were in alliance with Kashmir and also doubtless with other States in the Punjab, which was for a long time in subjection to them. We may, therefore, conclude that contingents were sent by these States to help to oppose the onward advance of the fierce invaders from the west, and it was most

probably in one of these frontier wars that Sahila-Varman came into conflict with the Turushka, and gained renown for himself by his valiant deeds.

The reference to Kurukshetra is in full accord with ancient custom in India

Sahila-Varman did not spend the last years of his life in Chamba, probably the home of his early days had greater attractions for him. We may well believe that his reign was a long one in view of all that he accomplished, and when his work was done, and old age was creeping upon him, he abdicated in favour of his son, Yugakar, and retired to Brahmapura to spend the evening of his life in peace. There he dwelt as a sadhu in the company of Charpatnath and other yogis, many of whose shrines are still pointed out on the small "green" where all the temples stand, and which for this reason is called the "Chaurasi". For the same reason the Chamba State is believed to have been originally sub-divided into 84 ilaqas but they are less numerous now.

During all the military expeditions, the army of the kings of Brahmaur must have consisted in bulk of Gaddis, and it was why that even after the shifting of capital to Chamba, the Chamba forces were generally called as Gaddi Army.

The Colourful Gaddis

THE Gaddis reside exclusively on the snowy range which divides Chamba from Kangra. A few have wandered down to the valley which skirts the base of the Chain but the great majority lives on the highest above. They are found from an elevation of 4,000 to 7,000 ft above the altitude having little or no cultivation. A large number of the tribals live in Chamba and Kangra Districts of Himachal Pradesh

The People and Habitat

The Gaddis are semi-nomadic, semi-agricultural and a semi-pastoral tribe. They spend six months in migration in search of grass and fodder for their cattle and seasonal employment for themselves and six months in their villages for sowing and harvesting their crops

As a race, they are very simple, fierce, stalwart and virtuous a very interesting tribe. Sturdily built, very often bow-legged, the tribals are accustomed to enduring great hardships of any sort of weather because of the migratory life most of them lead. They are frank, peaceful and jovial. Due to exposure to sun and rain, they have a slightly dark or wheatish complexion. The women folk are pleasing and comely and have the reputation of being modest and chaste. They are bashful and courteous too.

Raja Sansar Chand II of Kangra developed a fancy for a Gaddi girl and married. She was called a Gaddi

Rani. And this event is rightly the theme of a folk song of the Gaddis

*The Gaddi was grazing his goats
And Gaddan her cows
Her earthen pitcher broke on the rocks
The cows ate grass
Raja Sansar Chand beheld it
And the young face
He fell in love
And married her.*

A Gaddi woman in migration can be seen carrying loads equal to that of a man. She carries the luggage on her shoulders, ties her little child to load, holds some utensils in one hand, helps her another child with the other hand and covers the inaccessible and impassable mountainous paths in Himalayas. Thus, she accompanies her husband through thick and thin, sharing his trials and tribulations as a real partner.

Nomads in Migration

The hard life of the Gaddis can be observed while they are in migration with their flock. A shepherd carries some light utensils of aluminium and an iron pan (*Tawa*). He invariably keeps a *hukka* in one hand. With a *khalru* of cereals and other essential and limited articles, loaded on his back, he follows his flock. He carries his tobacco in a leather pouch. He does not have spare clothing with him and wears the traditional *chola* in which some new-born kids or lambs lie.

During the journey, a shepherd cooks simple food, consisting of maize-flour bread, *masuri dal* or vegetable if available. Sometimes, salt, green chillies and raw onions fill the plate.

Since he does not have any tent with him, he sleeps under the open sky. During inclement weather, he lies under the shade of a tree, a projecting rock or in a cave. In the absence of these, he doubles himself with a bundle and lies among the sheep and the goats. A blanket is as good as his bedding and the *dora* (200 ft long woollen rope worn by every Gaddi around the back) serves as pillow.

The Gaddi dogs are so fierce that they can repel the attack of a bear or a panther. They watch their master's flock and protect them. The Gaddis are very fond of their dogs. They would not easily part with them for love or money.

The shepherd also sells his sheep and goats if the bargain is favourable, or if he is in need of money. Being God-fearing and superstitious, he sacrifices a he-goat on certain difficult passes. He never takes bath, seldom cleans his teeth, and thus leads absolutely a nomadic life. But it is surprising to note that despite his carelessness, he is very healthy and quite happy.

He covers five to seven miles a day. He has to exert himself much in keeping his flock on the right path. This work is done with the assistance of dogs or by whistling to which the sheep and goats amazingly respond.

Every shepherd invariably carries a flute with him. When he plays a folk tune, the hills echo and the hill girl suspends her work under its influence.

The Gaddi Army

As earlier mentioned, the Gaddis have their glorious history. According to a well-known historian, J Hutchinson, Brahmaur, Chamba is the oldest principality in India. Maru was the first to settle in this place. He was a man of religious disposition and belonged to

the ruling family of Ayodhya. Renouncing his age-old kingdom, he wandered from place to place in quest of peace and ultimately reached Chamba

Narad Pal waged a 12-year war with Chamba, whose forces advanced to Mandankot near Mandi. This war is still recalled in folklores. The Gaddi army, as the Chamba force is correctly called, besieged the Rana of Manali in the lower fort on the 'Gaddi Padhar' for three months. Eventually the Kulu people got rid of these invaders by treachery. Luring them across the Kothi gorge, following a truce, they invited them to a social gathering and took away the bridge in the darkness.

Even today, there is a good number of brave soldiers belonging to this tribe serving in the Indian Army.

Religious Beliefs

"Men generally believe that their conscious being will not end at death, but will continue indefinitely or for ever, long after the frail corporal envelope which lodged it for a time has mouldered in dust," says J C Frazer, a great Anthropologist, in his book, "The Fear of the Dead in Primitive Religion".

Religion indeed has played a very important role in the life of our country. It is the centre around which the whole of Indian social life rotates. Each one of thousand and one sects has dissented only to return to the fold within three generations, contributing its own special technique of normative, teleological goal-seeking patterns of behaviour to the broad, general stream of Indian design. Hence, Indian religion is essentially a traditional way of life.

The Gaddis are worshippers of Lord Shiva, but propitiate their deities and spirits by sacrificing sheep

and goats

This tribe follows Hindu tradition and religion in its own way. Its religion presents some interesting features and religion plays a vital role in their life. Animal sacrifice is a common feature of their rituals. Most of their Gods and deities are considered non-vegetarians and on any religious ceremony an offering of goats and sheep is made.

Supreme Deity

The supreme deity of Gaddis is Lord Shiva, who creates the world and destroys the same on doomsday. They worship him but it is catholic to a degree. A folklore on Shiva goes

*“The Gaddi was grazing his flock
The Gaddan offered incense to Shiva
To the Gaddi he gave sheep
And to the Gaddan—beauty”*

This shows their faith in Shiva who is supposed to give them health, wealth and beauty. He fulfills all the desires of his devotees. It is because of this pervasive faith of the people that this land is called *Shivbhumi*. The *Chaurasi* area in Brahmaur has a magnificent temple of Harihar with a number of Shiva-lingas. In Brahmaur proper, there is no temple dedicated to Lakshmi Narain, Krishna and Rama although the people observe Janmashtmi and to a certain extent Ram Navami too.

Deities and Spirits

The Gaddis believe in several evil spirits, which are propitiated on certain occasions. They are known as *Avtars*—spirits raised to the level of local deities out of

fear and awe An *Avtar* is the spirit of a person who died issueless It causes sickness and warns of impending mishaps in dreams He creates panic in the heart of the person who later falls sick. To scare away the ghost, *Jemanwala* is performed The sick person dons clothes which are made for the spirit with a silver image of the dead and then worships the *avtar's* idol, which is usually set up near any stream. Goats are sacrificed to please these spirits

Kailu Bir or Kailung is believed to be a demon causing abortion He is believed to cause harm to a pregnant woman. To propitiate this spirit, a pregnant woman puts aside four copper coins with her necklace in the name of Kailu Two or three months after delivery, the priest with the woman worships the demon which is sanctified by reciting mantras and worshipped with an offer of a he-goat which is sacrificed on this occasion

Gunga is another malignant spirit believed to attack cattle, particularly cows This powerful demon is worshipped by setting aside an iron pan of breed in its name A piece of iron is made and the deity taken into the cattleshed where he is worshipped by the sacred fire A he-goat is killed and some drops of blood are sprayed on the iron. Immediately after this, cakes are offered and some of them are eaten by only a member of the household and the rest of the cakes are buried

Bangalauds

The tribals believe that if the rituals regarding *Devo-samskar* are not performed properly, the deceased soul would not get peace Thus the angry soul may harm his relations The dead may also visit his descendants, and relatives' homes in dream To pacify the soul,

people voluntarily construct small houses in the name of the deceased. These houses are called Bangalauds or Bedangs. These are built on the outskirts of the village in open places. The travellers can also stay in these houses. But above all, the soul of the dead-one lies in eternal peace and may bestow benefits to the relatives of the deceased.

Rituals and Sacrifices

A high priest is attired in the typical Gaddi dress wearing a silken turban, a golden *kantha* round his neck and some gold rings in the ears but no shoes. He carries a heavy silver mace and a *Thali* with articles of *pūja*—red vermillion, rice, flowers, a piece of red cloth, the ball, the *shankh* and milk. The Pujari is generally a Brahmin but a peculiar feature of their religion is that a priest (*chela*) belonging to a menial group is considered to be the best of all. In some parts of the country a lower caste man cannot enter a temple whereas among Gaddis a priest belongs to a lower community.

The animal meant for a sacrifice is first bathed. *Fulast* (flower and rice) is offered on its head and water is dropped with *dub* (grass) and the devotees hold a copper coin in their hand. If the animal shivers, it is an indication of God having accepted it as an offering. After this, a third person kills the animal. The priest chants some mantras and receives skin, head and one leg of the animal and the rest of the body goes to the slaughter.

The sacrifices are mostly made while putting new fields under plough, removing the incapacity of a field for growing wheat, laying the foundation-stone of a house and laying the central beam of a roof, celebrating births and marriages on the 12th and 14th day of a death.

before a journey and for propitiating evil spirits.

An interesting event, I can never forget, is : two days before I reached the Budhal river, a young man fell into a river and died instantaneously. On hearing this his relatives reached the spot with two he-goats and sacrificed them in the deceased's name (so that the departed soul might rest in peace).

Chela (priest and magic man) is the guide without whose consent people do not even send children to schools. The Gaddis in their day-to-day life are very religious. Even a literate Gaddi has full confidence in *chelas* or priests.

Tiresome Journey

Man of course is an organism adapted to nature. As such he is ultimately dependent on his geographical environment. Wide fluctuations in geographical conditions set limits. However, given relative stability of natural conditions such as man now enjoys, he can become master of his natural environment rather than remaining its slave. But the Gaddi fabric of life seems to be quite different. They are still slaves of nature and depend on traditional profession. A folk song depicts a clear picture of their hard life.

*Ho truti mere chhiken ri
 Kachhi vo baria bhale ho,
 Ho kachhi Na truti-truti
 Dilo ra paritan ho,
 Ho bura handa Bhattia ra rahana
 Vo baria bhale ho
 Ho bura hunds Jhangra ra juni
 Vo baria bhale ho*

inaccessible paths of Himalayas. The wife is tired and feels pain in her legs. She complains that she did not enjoy even a single night peacefully after her marriage. She blames her husband that this is all due to their migratory life.

“We are no more keen to lead the migratory life. Nobody likes to leave his home and hearth and wander hither and thither like nomads six months of the year except for the sake of belly”.

Thus said a young Gaddan of Chatrari village whom the author asked of her views on migratory life. During a public opinion poll, conducted in the Gaddi villages, the author gathered the following interesting data about the causes of their migratory habit.

Causes of Nomadism

- 1 Scarcity of fodder for the flocks during the winter season ,
- 2 Unsuitability of snowfall to the sheep and goats ;
- 3 Scarcity of foodstuffs in that the yield of the crops is not up to the mark ,
- 4 Non-availability of seasonal employment in the region ,
- 5 Cultivation of land by a few in district Kangra for which they have to move ,
6. Health-hazard of severe winter ,
7. An urge to migrate because of a long-standing habit; and
8. Association of migration with the mythical migration of Lord Siva from Kailash to Chamba.

Only eight per cent responses in our public opinion polls were associated with certain conditions regarding their will to lead the migratory life , the remaining 92 per cent respondents felt the migration to be inconvenient.

Gujjars The Milkmen

GUJJARS, like Banjaras of U.P. and Garia Lohars of Rajasthan, are purely nomadic. They live in jungles, villages or in the valleys for a temporary period and move to another place when sufficient grass is not available for their cattle.

The forest also meets their basic needs like wood for building temporary shelters, cooking food and lighting etc. The ecological conditions of the area where the tribals wander, have also a distinctive influence among the Gujjars as compared to the other mountainous people.

Pastoral Tribe

Gujjars, mostly pastoral, are beautiful tribe of Himachal Pradesh. They migrate from Jammu and Kashmir to Himachal Pradesh and even the hilly regions of Uttar Pradesh. They unlike Gaddis wander in search of grazing pastures for their cattle, throughout the year. Their sheds (*deras*) can be seen here and there. They build their *deras* (huts) with the adjacent grass, leaves and wood in the interior jungles. These sheds are temporary and are destroyed or abandoned after they change their grazing tracts.

Cunningham says that the Gujjars existed even before the birth of Christ. Their homeland is Gujarat. Certain unforeseen reasons made them migrated from Gujerat-Kathiawar to Jammu and Kashmir and later to Himachal Pradesh and Uttar Pradesh where they settled in the forests on the banks of Ganga. A Gujar leader

came to power and ruled Peshawar, Kabul and even Multan, for a considerable period.

The Gujar rulers founded the city of Gujerat in Akbar's reign. Saharanpur district of Uttar Pradesh was also named Gujar Garh the abode of Gujjars. They were mostly Hindus but during the reign of Aurangazeb they embraced Islam, hence are mostly Sunnis though their sub-castes viz Chandel, Bhatti, Banja, Lodhe, Kasane, Bhensi, Chopra, Chauhan, Chechi, Khatapa are found even today which smack of Rajput clan

The Gujjars have not been mentioned in 'Rajatarangini' written by Kalhana about 12th century although a reference has been made of such communities as Mlechhas, Damsas, Nishadas, Tantris, Nyayaks, Bhuttas, Bhikshas, Khasas and Dards. However, Drew quotes the Gujjars as an 'Aryan' race.

When the nomads were asked about their migration they simply said that their ancestors had come from Gujerat. But they cannot recall the year when they migrated from their abodes. It is also not certain whether they were converted to Islam before they entered the Kashmir valley as Islam came to Kashmir in the 14th century and was preached by the Sufi saints in different parts of the valley.

Most of the historians believe that the Gujjars were a Rajput community. The word 'Gujjar' appears to have been derived from 'Gujjar' which means a warrior class of Rajputs. The Gujjars of Chamba had migrated from Jammu and Kashmir long ago

In Migration

A Gujar woman scales the Himalayan peaks on foot along with her children, husband and elder members of the family. She ties a two-month baby to her lap, puts two to four earthen pots filled with milk and butter

on her head, holds a stick in one hand while covering a painful journey in these valleys. Another woman helps her husband in milking the buffaloes. If on the journey she has labour pains with no nurse and medicine available she does not break her journey as the journey is automatically broken. After a week, she resumes her journey and does not stop till she reaches her destination.

In migration, there have been many cases of delivery among the tribals. During an inclement weather, such cases may become complicated, resulting in disease and deaths.

Difficulty arises when the forest authorities do not permit their buffaloes to cross certain river bridges as the animals weighing 250 kgs. may destroy these bridges. As the poor Gujar cannot forsake his cattle, he takes a longer route. At places, he has to force his buffaloes wade through a river and at times he may lose some of them.

The Milkmen

The Gujjars in Himachal Pradesh are mainly a pastoral tribe. They rear buffaloes in large numbers and cows too. Some Gujjars have sheep and goats like their fellow nomads of the valleys. They sell milk and ghee to the villagers. They are known as honest milkmen. They claim that the milk and milk products sold by them are cent per cent pure. They are God-fearing people and do not adulterate the commodities they sell. But due to social contacts with the outside world, their values of life are also being eroded and nobody knows when they will break their age-old traditions.

Among the Gujjars there is no specialisation of jobs as such as every adult can be employed for any work, viz., rearing the domestic animals, milking, weav-

ing and selling the products, etc. Each member of the family has to bear his joint responsibility. If a member of a family is sick, another will perform the duty automatically. In fact, the joint family system has unified them so much that there is nothing but team spirit which maintains their daily life.

The Gujjars migrate to the Dhars (high mountains) during summer and wander down in winter. The man rears cattle whereas the womenfolk cook food, milk the animals and prepare ghee.

The Gujjars' staple diet is simple but nourishing. It consists of maize, milk and ghee. It is surprising that they neither use any beverages nor any stimulants. I have met about a dozen centenarians among Gujjars who never touched wine. Whether they pass the snow-covered tracks or cross the deep forest, they never feel the necessity of any beverage.

Social Life

The Gujjars, like Gaddis, are simple, sturdy, hard working and virtuous. They are peace loving, polite, social and hospitable. They love their cattle, their jungles, their huts and the tracks they cover.

A Gujjar can be recognised by his typical beard and dress. They wear a special type of turban on head which resembles the dress of Rajput traditions. The women wear *Kurta* and *Churidar Pajama* like the Mohammedan women of Kashmir but do not strictly follow the purdah system or *burka* which is a common practice among Muslim women.

The birth of a child is considered a gift of Allah (the God). A son is welcome with great joy. The news of birth of a son is given to the neighbours late to avoid evil eye. A husband cannot enter the room where his wife delivers. Children are brought up in

A Kulu Girl in her
traditional costume



A panoramic view
of Kulu Valley



A Kinneri with her
ornaments



A Kinner in his
traditional dress

Incomparable beauty of Mahasu



An old Gujjar



The Gaddi women in
migration on the way
to Brahmaur



Beauty and Beauty
Two Gaddi women

traditional ways but with great affection

They do not believe in contraceptives and consider it as anti-social. None should break the laws of God. Family planning is not known to these people. Abortion is never practised.

Being the followers of Islam, the circumcision ceremony is observed when boys are five years old. The operation is performed by a barber and ceremony is attended by animal sacrifice. A feast is held for the relatives and friends.

The Gujjars are monogamous, patrilineal and patrilocal people. Though believing in reality of the blood ties in the patrilineal line, they neither have any localised clans nor possess any tendency towards local exogamy or endogamy. In this sense, the tribe can be described as agamous (Murdock G P, "World Ethnographic Sample")

The prohibition against clan endogamy, a special feature of clan customs, is lacking these days. This may, to some degree, be attributable to the Islamization of the Gujjars (Nadal, S F. "Nupe Religion"). Islam in fact permits marriage between cousins of all shades and degrees.

As regards the inheritance of the property, it goes from father to sons who equally share the same. If there is no child in the family, the property goes to the widow but in case she re-marries, she loses her right to property and then the same is equally shared among the brothers of the deceased.

The daughter in Gujjar family gets a nominal dowry at the time of marriage. Bride price is a common practice among the tribals. It is very difficult to get a good wife unless one pays a heavy amount to the bride's kinsmen. This may be between Rs 500 and 1,000 or even more. Ornaments and clothes are presented to the bride before marriage.

Adoption is not so popular among the Gujjars who believe in joint family system. A family is simple as well as compound. The main authority is vested in the eldest member of the family but the old woman of the house controls the domestic affairs of the family.

The parents normally select the bride for their sons. There is no choice of the selection of a spouse by the boy or a girl. Cases of elopement for marriage are not known among the tribals. *Bata-Sata* or marriage by exchange is also common. It may be parallel or triangular. For example Zahur Baksh can marry Rahman's sister in exchange of his sister who will marry Rahman. This parallel system of marriage is by exchange. In triangular system A marry B's sister, B marries C's sister and C Marries A's sister. This custom was also prevalent among certain clans of Rajputs in Rajasthan and Gujarat in the good old days.

A man may joke with his wife's sisters. During the marriage ceremony, the bridegroom is invited by the bride's sisters. They offer him a seat and crack some jokes. They may also tease the groom's sisters. They also apply 'kajal' to his eyes and what is more interesting is that the girls sit on his knees. They leave the groom only when they receive cash presents.

Child marriages among Gujjars are common. There are cases of betrothal even before the birth of a child. Bride wealth is paid by the husband and after divorce the new husband has to pay the same amount to the divorced husband. Marriages in exchanges are popular. Only wealthy tribals have two or more wives, otherwise monogamy is the general rule.

Religion

Gujjars, like other Muslims, believe in Dozakh (hell) and Zannat (heaven). They believe that the dead rest in

the graves and appear in front of the land of dead on the doom's day. Then they will be rewarded or punished according to their past deeds.

The corpse is buried according to Islamic laws and there is weeping and wailing in the family for three days. The bereaved family do not cook food during this period. The neighbours offer food to them. On the fourth day non-vegetarian food is prepared in the house and served to the neighbours in the name of the deceased. On the 10th day, a stone is put on the grave and pudding is distributed among the children in the neighbourhood. After a gap of 40 days (Fateha) the neighbours and relatives gather at the grave and offer prayers (Fateha).

Their God is Allah or Khudah who created this world. He stays in the seventh sky sleeping and watching all. Though it is believed that prayer (Niaz) should be performed five times a day, very few people follow this strictly.

Every Gujar remembers God and invokes Allah before taking his meals. Feasts are offered to the relatives at various religious ceremonies.

A Gujar travels from place to place from one dhar to another hill and from one state to another. He has no fear of wild animals but the foresters who tax him at every step. He has to pay various taxes to state governments.

Modernity has its own role in changing the tribal culture but it has not touched them despite the seasonal exodus which brings them into contact in the civilisation. The aloofness, has brought them backwardness and their own type of happiness. Hence their lives are a mixture of pain and joy.

The Nomadic caravan moves on, zealously guarding its tradition and culture.

Kinners The Ashvamukhas

NESTLING amidst the picturesque mountains lies the frontier district of Kinnaur in the newly declared state of Himachal Pradesh. The snow-bound valleys of Baspa, Bhaba, Hangrang and Kalpa and the areas of Atharabhish and Pandrabhish constitute an abode of eternal peace, a lovely paradise the Kinnaur district. Its rugged terrain, luxuriant pine and deodar forests are virtually a trikker's delight. Its charming people and gay girls cast a spell with their delightful dances on all.

Though stagnant and reconciled to poverty and fate by modern standards, the Hindustan-Tibet road takes care of this interior region. The headquarters of Kinnaur district is Kalpa which commands an impressive view of Kinnaur Kailash (22,000 ft). From Kalpa one has to proceed to Pooh and Namgia on the right side of the Sutlej river while Riba, the land of grapes, is situated on the left side of the river.

Because of high altitude, the climate is cold and dry. Hence dry and temperate fruits such as chilgoza, almond, grapes, chestnut and apples are grown in the region.

The People

The Kinners are believed as Godly tribe. In old Sanskrit books, the Kinners have been shown as Yakshas and Gandharvas. The word 'Kinner' means 'half man and half giant' (*Ashvamukha*). They are also considered courtyard singers and dancers.

Rahul Sankrityayan, the eminent scholar, writes in his book *Himalaya Parichaya* that two thousand years B C Khashas entered Himalayas from the Eastern Central Asia. Vedic Aryans came to these mountains from the plains or North India after the Khashas. Perhaps Kinners and Kirats were the two tribes who used to live in the Himalayas.

He further says that Shanwar, the Asur Kings who fought with Panchal Kings Divodas Sudas of Rig Veda era, were probably the Kinner and Kirat chiefs. But these battles might have been fought somewhere in the hills near Panchal (Ruhel Khand) instead of the interior of Himalayas. Vedic Aryan came to inhabit there very late and by then Khash had already established themselves entering via hill tracts from Central Asia.

It is also said that once the Khashas were living throughout the Himalayas. In Mahabharata, the Khash brought presents for Yudhishthira's *Rajsuya Yajna*.

Manu has made a mention of Khash in his *shlokas*. Grierson is of the opinion that the Aryans of the Himalayan tract known as the *Sapadalaksha* were the real Khashas. These are now represented by the Khas clan of Kanets. When the Gujjars conquered Khashas, they mixed with the Rajputs and later on lost their entity by calling them as Rajputs.

According to the local folk tales, the Kolis and Badhis were brought from outside to work as artisans. They may not belong to the Khash tribe but outsiders also call them as Kinners.

As regards the language of the people of these castes, there are slight differences. The Gujjars are called now Rajputs, speak a language mainly Gurjari while the Lohars and Badhis speak a dialect which resembles more the dialect of lower hills. The rest of the castes among Kinners speak the Kinnauri dialect. This shows the migration of the various communities reside in this region.

Many anthropologists hold that they are from original Aryan stock. But this is not true for there had been inter-tribe marriages among them. A number of Kinners possess the Mongoloid features and also seem to carry Gurkha blood in them. Predominance of Tatar type can also be witnessed nearer the border. All this amounts to prove that at least half the population of this tribe are an admixture of the Indo-Aryan and the Mongolian races.

The tribals are of a fair or white complexion and good-looking. They are well built and muscular and are from five feet to five feet ten inches. But the writer met a Kinner teacher of Chitkul village in Kinner Pradesh who was even below 5 feet in height.

The Kinners are active, generous, frank and hospitable people and are honest in their dealings.

Dress

The people wear woollen clothes throughout the year because of the cold climate of the area. Their clothing is well suited to the conditions of their lives and artistic too. The '*Pang*' a woollen cap is the head-dress of the men and the women. Outside the Kinner Pradesh, this cap is known as Bushaharī cap. It has a coloured velvet band usually of green, yellow, crimson, blue, red and purple colours. A Kinner can be distinguished by this special type of cap.

It has been observed that on the occasions of marriages, fairs and festivals, the Kinners tuck flowers in their caps which really add to their charming beauty.

The gents wear woollen shirts '*chamu-kurti*' long coat '*chhubba*', a woollen pyjama '*chamu sutan*' and ladies wear woollen sari '*dhori*', full sleeved blouse '*choli*' and an indigenous '*chhanli*'

The footwear is also made of wool and the hair

of goat They make different geometrical designs to embroid a shoe '*Baldanuspona*'.

One may be surprised to see that these ordinary people have a great love for flowers and garlands made of chilgoza and chulli kernels. They also prepare artificial flowers to decorate their homes or otherwise

The women are very fond of flowers and heavy ornaments made of silver Gold is also used but not in much quantity as is used among the Gaddis of Brahmaur

Mool, Trimani, Kantaie, Khundoch, Cholin Shanglayang, Digra, Tamuch, Laung, Dhaglo, etc , are some of their favourite ornaments

Food and Drink

The Kinners grow Bathua They take their meals thrice a day—morning tea is a must for all They do not generally take milk because it is not available in appreciable quantity. Whatever milk their little cows yield they convert into butter which they store in leather-pouches.

The Kinners relish meat Vegetarians among them are rare. It is strange to note that the eggs, fowls and fish are taboos to all although the modern generation have started to take them

The home-made brew is presented on all special occasions Even at the time of *Puja* and *Havans*, the wine is served as *charnamrit* to the devotees It is a common drink for gents but surprisingly the ladies do not like and children are also kept away

Smoking is widely prevalent among the Kinners The boys also cultivate their habit as their parents do not generally object. While in migration the people will carry a pouch full of tobacco but have their *Hukka* with them In the absence of the same, they scoop out

two holes in the ground and connect them with a covered passage known as "*Matyang chulam*". In one hole they place tobacco and burning ambers and suck the smoke at the other end, lying flat on the ground. This shows how fond of smoking they are¹

The tribals use brass and bronze utensils in their houses but aluminium wares are used during migration period

The Kinners are a pastoral people both polygamous and polyandrous. Though their main occupation is rearing sheep and goat raising for wool, many tribals are engaged in agriculture and gardening too.

The women folk are beautiful, modest and comely. They are hard working and lively. One can observe a Kinner woman working throughout the day in her fields. She has to level her field and sow the seed single handed. The man is responsible for only ploughing the field once in a year while the poor woman has to do watering, weeding, watch keeping, fencing, harvesting and husking too, throughout the year. On the top of it, she has to take the grain to the market for barter or sale purposes.

The Kinners grow bathua, potato, Koda pulses and wild fruits form their staple diet

Religion

A vast majority of Kinners are Buddhists under the influence of Tibetans, they have adopted this religion especially in the Northern half of the Chini subdivision. Almost every village has a Buddhist temple where a lama worships and stays day and night there.

They also believe in various Hindu Gods like Badrinath, Maheshwar and Bhagwati. But their worship is catholic to a degree. Wine and meat are offered to the Devatas. Goats are sacrificed in the name of local deities. Involved in blind faiths, the Kinners observe

untouchability like Hindus. On festive days like Diwali, Holi and Shivaratri some big fairs are held. Worship of Rama, Ganesh and Krishna is, generally, not known to the Tribals.

A girl who is unable to find suitable groom, becomes a Jomo. She remains unmarried and serves her father in his field as a labourer without wage. But she is free to marry a man if she gets a suitable husband, even after years of ordination.

Temple Dance

The Kinners celebrate their festivals with all gaiety Baisakhi or Beesh is celebrated on the 1st of Baishak The Goddess is brought out of the temple and a fair is held in the courtyard of the temple They gather in colourful dress, drink and dance for hours together Annual worship as Koshme, Shukud, Sazo, Deeval, Flaich, Dakhraini and Sukar are some of the festivals celebrated on various occasions. The Badhis celebrate Shivaratri. As the fairs and festivals are associated with the religion, there are occasional sacrifices of animals too. Chandika appears to be a cruel Goddess and rules her subjects with a stiff rod She demands too many sacrifices from them The Kinners believe that as she is the well-wisher of her people, it is in their interest to please her by sacrificing animals She is really a benevolent tyrant

Evil Spirits

The Kinners believe in evil spirits of many types such as ghosts, ruksas, Khunkch, etc Banshir is a ghost believed to live in a forest or kail tree It can assume many shapes of a huge man, jackal, monkey and is believed to be a very cruel spirit but not more than Chan who is supposed to inflict sickness to whom it

meets during odd hours of the night.

A man who commits a heinous sin during his life turns into a ghost known as Ruksas and it is supposed that he will never get salvation. Khunkch is belived as a house spirit who can be passed to the other house by selling one's animal or marrying one's daughter. A *puja* is done to ward off the evil spirits.

The people believe that *Shukla Paksh* is an auspicious occasion for agricultural operations. The tribals prefer Tuesday and Saturday for ploughing and sowing. Before ploughing, the earth is worshipped, by offering a *chilta* or some *sattu*. A stone is also broken on a crossroad to dispel the evil influences.

Hard Life

Life in Kinner region is really hard. No doubt the frequently used old mule path the Hindustan-Tibet road-has been widened from five to eight feet broad over which the traders and tourists travel safely, the most of the paths in this region are nothing more than tracks, winding over steep and desolate hills.

The tribals though facing all these obstacles in life, are honest, frank and hospitable people. In the olden days the guests were treated like God there but due to the hungry eyes of lustful outsiders, ready to exploit their sex norms, the tribals now look upon them with suspicion and hatred. 'Kocha' is a well known term of abhorrence used by the Kinners for outsiders.

Song and Dance

Living a hard life in the utmost liquidity of nature, music has become an important companion of the Kinners. They sing while working in the fields, weeding out the grass, going to the market and at the festive

occasions The gaiety and confidence of the people residing in these valleys find expression in their songs and dances.

There are three types of folk dances enjoyed by the tribals :

- (i) Kayang
- (ii) Bakayang
- (iii) Bonyangchu Chashimik

The first one is the most popular folk dance of the Kinners Both gents and ladies participate in it. A leader of the party shouts aloud to inspire the dancers who repeat in a mirthful mood He takes a cloth from the priest after paying some money and indicates the orchestra to begin playing The rhythm goes on changing The gents and ladies join two circles Woman-folk leads the party of the lady dancers All make a chain like circles while dancing Folk songs are also sung at the occasion

The other dances are also followed by the orchestra and folk songs

We are giving here two love songs very popular among the Kinners :

*“Tika Sahibas lotash, ang hushyari ham tan ?
 Hushyari ta lonma, Pangi, Pangtu Chhang,
 Pangi Pangtua Chhang, ang, paimashi birayin,
 Pangtu Chhangars lotash, gu tuk pa
 Ma big
 Gu Tukpa ma big, gu shueve bitak
 Tika sahibas lotash, ang hukum ma ronchis
 Ang hukum ma ronchis, ne hala
 Ring tan ?
 Dak ring ringi bima, Khonachn Tanghi
 Khonachu Thangi, Nyokche Negiu gore,
 Nyokcheu jai, Naryam Pati banthin
 Naryam Pati banthin, Ywakshi dhaling gyos,*

*Ganga Sahay munshi, the wakshi jirjya gyos
 Naryum banthun lotash, gu kin
 Rang butak,
 Ganga Sahay lotash, Kiang rang tha jayin,
 And Parmi kochang, yule shwalu chimet,
 Kinu tong tong keto, warkyo topas
 Lanchak."*

Translation

"Where is my clever man ?"
 Asked Tika Raghunath Singh
 The clever man is known
 As son of Pangtu Negi
 'Who dwells in Pangl.'
 "O Pangtu's son
 Go and work as Patwari
 In my new settlement"
 Said Tika Sahib to him
 "I won't go to Tukpa
 But to Shuwa "
 "This is a disobey to my order."
 "Why do you say so Sir ?"
 The boy had to go there
 He met a beautiful girl
 Her name was Naryum Pati
 She greeted Ganga Sahai from
 below
 And he gave her his
 salutation from above.
 The girl says .
 "I will go with you,"
 the boy says
 "Please don't do so"
 "But why ?"
 "As my wife is no kind

She will beat you
Please don't do so
And only love
I too will love "

Another song has been composed on a love story of Babu Bhup Singh of the Forest Department who fell in love with a woman of the Lippa village named Sembat The song goes .

*Yochalo denta, Bhup Singh Babu,
Bhup Singh Babu lotesh,
Majang Jangramo
Majang Jangramo," ijap Lippa bi-tak"
Dakknesh neshi bima, markhona Lippa,
Manechu dena, "Lippa Mukhiya ham tan ?"
Dero ham ketayin ? Dero ta ketak
Barjiu dware,
Barjiu morabo kumo, Barjiu
Nyotang chimet
Barjiu nyotang chimet, sema at
Dang Naryang
Banthin ta Naryang, baho ta sembat
Bhup Singh Babu Lotash, Chhat Kang
Zalmig bitak ;*

*Chhat Kang Zalmig Berang, yutung
Sembat tang gyos
Yutung Sembat tang tang, Thakur
Zalmig boshu gyos
Toling chang mang santang, sembatu
Gare dakhat,
Omsta take Barjiu chimet, hun ta
Hachis tarziu chimet
Bhup Singh Babu Kochyang, marjyad
Ma lan gyos ;*

Marjyad ma lan lan, gudo
Chagulo kholya gyos
Sembatas dakk loshid, dhagulo
fima firayin
Dhagulo fima firayin, shum
Dorin molang ;
Dhagulo he li shetak, sembatu
pralb ton ma.

Translation

Babu Bhup Singh reaches Jhangı village and says, "I will go first to Lippa village". He goes straight up. Reaching near Mane cairn, he asked, "Where is the *Mukhiya* ?" He is taken in *Mukhiya*'s (Barji) house. Barji has two daughters named Sembat and Naryang who were very pretty

One day Bhup Singh was going to temple and came across a girl. She was none but Sembat, the daughter of Barji. Captivated by her beauty, he forgot to the temple and fell in love. Months rolled on. The love story spread here and there. He makes ornaments for her and adopts her a real lover may be wife. But this relationship does not continue for a longer period. There is tension and finally breaking off the chain. He takes away her ornaments but the girl is also proud. She says, "You may have the ornaments back. They are worth my two fields' price. If I am fortunate, there is no reason to get many ornaments."

Folk dances, obviously, form a part of their cultural life. In the movements of the dance can be detected the basic movements of their body in fulfilling the many tasks the Kinners have to perform in life. Attired in typical colourful brocades, the dancers whirl and circle with regulated movements, depicting the struggle with the nature. Waving and clapping, well-trained footwork,

turning heads and a high pitch all this presents a magical panorama on this land of gods

When the Kinner girl dances, her hills nod, when she sings in a melodious voice, her valleys echo and the surrounding nature suspends its movements for a while

Social Change

Kinner Pradesh is eminently suited for growing fruits, viz., grapes, walnut, almonds, apples and peaches and chilgoza. The Government has realized the need to grow more fruits in this area by plantation and providing new implements for horticulture.

Similarly, cattle wealth is being improved by cross breeding between yak and cow. Zo is an improved variety of ox and is sturdier than the ordinary local bull. Zumoo is another superior type of cow and its average milk yield is almost double the cow's. They are the result of cross-breeding.

The village crafts are also given attention of the Government. The Panchayats have inspired the people to work for the welfare of their region. It is worth noting that even before the Nyaya Panchayats and Gram Panchayats, the Kinnners had their own tribal committee to solve internal disputes. The multipurpose cooperative movement in the region has also awakened the people.

But it does not mean that these people have made sufficient progress. In fact, they have many problems. The people are yet to be educated. They require a lot of guidance and help in regard to their agricultural methodology and eradication of social backwardness and poverty.

Pangwals and Lahulis

THE Himalayas present as a whole three well-marked regions

1. The range of peaks
2. A broad band of hills called as the lower or outer Himalayas
3. A narrow fringing band of much lower hills called Sub-Himalayas.

The lower or outer Himalayas exhibit no approach to a regular gradation of elevation. From within 10 to 20 miles of the peaks to about an equal distance from the plains the hills have a very uniform aspect and elevation. They average about from 7,000 to 9,000 feet in height and in some exceptional cases rising to 10,000 or even 12,000 feet. The peaks of Pangl and other ranges in Pangl Wizarat of the Chamba State are instances of the higher elevation close upon the outer limits of the region. The snowy peaks form groups of summit along a culminating zone, rather than an approach to a regular ridge.

The serene valley of Pangl lies at the foot of the Himalayas between two parallel ranges, the highest of which vary from 14,500 ft to 21,000 ft. Numerous mountain passes lead in and out of the valley. The most convenient route for trekking into the valley is through the Sach pass (14,528 ft). The valley remains dry during the rainy season. It attracts only the adventurous among tourists for mountaineering, trekking and for its big game. There are still a few virgin peaks

(21,000 ft 22,000 ft) challenging the mountaineer. Pangī is the sub-tehsil of Chamba district Kilar the Headquarters of Pangī is 75 miles from Chamba and can be reached through the Sach Pass.

The People

The Pangwals are the aboriginals of the Pangī region of the Chamba district of Himachal Pradesh 'Pangwal' is a generic name meaning the people of the Pangī and it includes the following castes which can be divided into two major classes -

<i>High Castes</i>		<i>Low Castes</i>	
1	Brahmans	1	Halis
2	Rajputs	2	Lohars
3	Thakurs	3	Meghs
4	Rathis	4.	Dakis

There are also a few Tibetans in Pangī who are called Bhots but outsiders recognise them as Pangwals only because they inhabit the Pangī Wizarat There is no restriction on food and marriages among the high castes but they do not eat or intermarry with the lower castes and not even with the Bhots

The menfolk are simple, handsome and hospitable but not hardworking like their womenfolk who perform field and household duties Their family traditions show that they have emigrated from various parts of the hills, some from the Chenab and the Ravi valleys, others from Lahur and Kulu The occupation of the tribals is generally farming but a few rear sheep and goats too

Due to heavy snowfall there is an acute shortage of cereals in this region and hence the people do not clean wheat and grind it with the chaff The bread seems

to be prepared by grass which cannot satisfy their hunger and the poor tribals have to eat bread five times a day. In winter the whole sub-tehsil is like an isolated island where the men and animals both stay alive in the houses and sheds continuously for six months

The people wear woollen clothes and the ladies are fond of *manka mala*

Social Custom

Marriage is considered as an essential institution among the Pangwals. The people do not marry kinsmen within five degrees on the mother's and ten degrees on the father's side. This indicates the code of Manusmṛiti where such degrees have been recorded as prohibited.

When a betrothal takes place, the boy's father accompanied by a friend goes to the bride's house and opens negotiation of the parents' consent, the boy's father presents the girl's father with a rupee. This observation is called *Pakhi diti*, i.e., he has given assent. It is noteworthy that the bride can be taken to the boy's house for some religious ceremonies or to perform any social function even before the marriage.

There are two forms of marriage prevalent among the Pangwals.

1. Janji or Jani
2. Topi lani

The Janji or Jani type of marriage is considered as superior form. Having secured the girl's father's assent the boy's maternal uncle goes to the girl's house and fixes up the day of marriage. The wedding party goes to the girl's house. All the relatives assemble in a room. The bride and the bridegroom sit with their maternal

uncles who perform most of the ceremonial rites. The girl's maternal uncle prepares balls of *sattu*, burns charcoal and *dhup* (incense) in a censer and lights a lamp. The balls are given to the guests one by one. A feast is served to the participants who afterwards sing and dance till late in the night.

Next day, the girl's relations present her with jewellery, utensils and other domestic items as dowry. The party goes back to the boy's home and with a grand feast the marriage ceremony is over. But the boy's mother does not forget to pass a sheep three times round the couple's heads before they enter the house.

The second type of marriage is called *topi lan* which is an inferior form. It is practised only in the case of a widow's remarriage. The brothers of the late husband of a widow can marry her but if a stranger wishes to marry her, he is bound to obtain the consent of her parents who may demand some money as bride price. The ceremony is called *Randi Rakhi Lai*.

There are also some other kinds of marriages prevalent among the Pangwals such as marriage by exchange, by service and by capture. Monogamy is the general rule, but the cases of polygamy are also found.

Divorce

Among Pangwals, a woman is free to divorce her husband if she is not satisfied with him. In case of an impotent husband she may elope with her lover, who has to pay a sum to her husband afterwards. An interesting custom of divorcing a woman is to break the stick either over the money to be paid to the husband or her head. It is the husband's right to use the stick and to say "yes". Thus the wife cannot be reclaimed and is free to marry again and her children are regarded as legitimate.

If after divorce, any child is born and his legitimacy is not known, the child is recognised from his mother's name

Inheritance

All legitimate sons and not the bastards (*hallar*) have the equal rights of inheritance. The property is divided among the sons evenly. A few respectable persons may be called when the property is divided. As adoption is a recognised custom among the tribals, they too inherit the property accordingly.

Disposal of the Dead

The Pangwals, according to Hindu customs, burn their dead and immerse the ashes into the Chandra Bagha river. Lepers and children under a year are buried lying on the back and with their hands folded on the breast and the head to the north. The pyre is lighted from each point of the compass by torches applied first by the son and in his absence by the nephew or sister's son.

The date on which the death occurred is observed monthly as a fast with only one meal, also called Upas. After three or five days of the death, a feast is given to the relatives and friends in the name of the deceased. At the end of a year, the house is cleaned, a feast is served and the mourning comes to an end.

Fairs and Festivals

The people of Pangl observe their fairs and festivals in delightful manner. The following are the chief festivals observed by them

1. *Bishu or Bisoa* It is celebrated on 1st Baisakh.

when small wheaten cakes, incense, vermillion, flowers, rich *ghi* and *gur* are offered to Devi and at night relatives and friends are feasted.

2 *Uttram*. It is celebrated on 1st Magh in honour of their ancestors. Feasting at this occasion is very common.

3 *Khaul*. This fair is held on full month of Magh. A large lighted torch is carried by the head of each hamlet and waved before the nearest idol. At night a feast is held and people make small torches called *ghaink* and swing them round their heads in play and then throw them at the walnut trees, in the belief that if the torch is caught in the branches the thrower will have a son. At the fairs drunkenness is common.

The Pangwals also observe Shivaratri and hold *Sil mela* on the new moon of Magh.

Religion

The Pangwals are a God-fearing and superstitious tribe. They believe in Hindu Gods and Goddesses. Their chief Gods are Devi, Nag, Shiva to whom they worship before starting any new work. There are a number of temples and shrines in this area. The principal Devi temple is at Mindhal, called Mindhal Basan Devi and is a place of pilgrimage. Net Nag, Malasan and Sitla Devi are also some important shrines. The temples are specially visited on the full moon of Bhadon, Assuj and in Jeth.

Shiva is worshipped on any day of the week but specially on Sunday and Devi and Nag are worshipped on Sunday, Tuesday and Saturday. The worship of Sidds is done on Friday. The tribals believe in evil spirits and appease them. They sacrifice a sheep or goat and offer it to the spirit. The animal's head being

the prerequisite of the slayer, and the rest is divided between the priest and the worshippers. Most of the gods are also non-vegetarians.

The Pangwals are very particular in observing purity. During menstruation period a woman is considered as unclean for three days. After child-birth or menstruation a woman and the members of her family are purified in the orthodox Hindu fashion. Similarly during the period of 13 days condolence after the funeral ceremony is treated as impure. The members of the family purify themselves only when a feast is served to all the relatives and friends.

The Lahulis

Beyond the Kulu Valley towards the high hills lives an autonomous tribal community called the Lahulis. According to some anthropologists, the Lahulis have been living on this remote plateau for the past five hundred years and have succeeded in keeping their population at the same number for thousands of years. It is surprising to see that though migration is unknown in this region, the number of the tribals remained almost the same.

The Lahulis inhabit the Lahul Spiti region of Himachal Pradesh. They include following castes which can be placed into two categories.

Upper Class

1. Brahmins
2. Rajputs
3. Thakurs
4. Rathis

Lower Class

1. Halis
2. Lohars
3. Bhots (A separate caste which does not have any communication with other castes of Lahulis).

These castes are all endogamous. Only Rajput families are those of the Ranas of Trilok Nath and Margraon. The former intermarries with the Rana families in the Ravi Valley and Bhattigat, the latter with Thakurs and Rathis.

Social Customs

The Lahuli tribe is akin to that of the Pangawals in many respects. The caste traditions and social structure are generally similar to those of the Pangwals. The marriage is prohibited within the three degrees of relationship both on the father's and mother's side.

One may be surprised to know that the Lahulis are not monogamous like their neighbours the Pangwals — but a polyandrous tribe. They follow a modified form of polyandry which is prevalent in Chamba-Lahul. At the time of the marriage the younger brother of the bridegroom presents one rupee to the bride's mother which establishes his right as a second husband. But more two brothers are not admissible.

Their marriage customs are also similar to those of Pangl. But the names of the forms are different. There are two forms of marriage.

1 *Byah* : This is a superior form of marriage. The ceremony takes place on Sunday or Monday. No Brahmin is consulted for this custom. The bridegroom goes to the bride's house and takes the bride home in the same manner as the Pangwals do.

2 *Topi Lan* : It is an inferior form of marriage. This custom is mostly observed for widow marriages. The practice is the same as in Pangl.

The Bhots in Pangl and Lahul intermarry among themselves and have their own marriage and social customs analogous to those of Pangl and Lahul respectively.

Divorce

Divorce is a recognised institution to break the marital relationship among the Lahulis. The procedure is simple. The husband and wife hold a piece of thread and break it by pulling in opposite directions. If both partners agree to divorce, no money is paid to anybody but if only one party is interested in it, the payment is made to the other party.

Disposal of the Dead

The funeral ceremony is practically the same as in Pangl. Children and lepers are buried. During the morning period only one meal a day is eaten. Those who can afford it raise monolith slabs to the dead, but no wooden figure is set up in Pangl.

Daily Life

The climate of the area is dry and the fodder is not available for their cattle. The people have to face numerous problems. The ladies have to work day and night but the menfolk take much interest in agricultural tasks. They enjoy at the cost of their women's hard work.

Most of the tribals neither take a bath nor wash their clothes. In some villages in spite of cleaning the utensils and taking bath, are considered as bad omens. Because they take bath or clean their utensils only when the death of members of their family has occurred.

The staple diet of the tribals is very poor. They cook chaff grinded flour, prepare tea without sugar. They may sometimes mix *sattu* in tea before taking it. They drink on auspicious occasions or before dancing.

The Lahulis are honest, hospitable and peace loving.

Mutual respect is a must for all. The usual salutation in Lahul is Ram as in Pangl and the reply given to low castes is Ram, Ram.

Dress

The men wear a *pattu* coat reaching almost to the knees and usually of a dark colour. A cloth *kamar-band* is common and fairly loose *pyjamas* of the same material as the coat. As for the head they have a small black *pattu* cap, turned up at the rim, and grass shoes with leather soles on the feet. The dress of the women is similar to that of the men with some personal adornment in the way of ornaments on the head and neck. The cap is smaller with a red top and the coat often has a red stripe down each side. The hair is plaited and hangs down the back with a tassel or some shells attached to the end.

Religion

The religion of the Lahulis is an impure Buddhism grafted on the ancient and aboriginal Nag and Devi cult which is similar to that of Pangl. There seems to be a cross-breeding of Aryan and Mongolian races in Lahul as the tribe exhibits the characteristics of both races though the Aryan elements predominate.

It is interesting to note that the whole of this tract was Chamba territory from the tenth or eleventh century about A.D. 1660-70 when a part of it passed under the rule of Kulus. Chortens, prayer wheels, mani walls, and other symbols of Buddhism are common. The only Buddhist temple is at Trilok Nath and the Chief Devi shrine is that of Markula Devi at Udaipur.

There is a big temple of Rama in Trilok Nath where the Vairahis recite the verses from Ramayana but the

Buddhists also worship in the same temple in their own way. There are many small flags in the premises of the temple hoisted by the travellers.

Fairs and Festivals

Fairs and festivals are the only means which keep a hillman lively. Like others, the Lahulis also hold their fairs at some auspicious occasion. There are five principal *melas*, three of which are held only at Trilok Nath. The *char* or Kun festival takes place at Trilok Nath on the new moon of Phagun or on Amavasya. It represents the departure of winter and the welcome of spring. In this festival, three masks are used representing man, woman and a demon, called in the local dialect *Garmi*, *Mezmi* and *Kulinza*. The *Kulinza* mask-bearers who represent winter and are personified as evil demon, are chased by the villagers and pelted with snow balls till they retire from the village and drop their masks. This *mela* is the same as the *Sil mela* in Pangri and has similar observances.

Another festival, Avalokiteshwara, takes place on the last day of Sawan at Trilok Nath. It is led by the Rana and attended with ancient rites and sacrifices of an aboriginal type and drinking and dancing are common. The *Brishnu* and *Khaul melas* are observed throughout Lahul as in Pangri. The fair is held on the full moon of Phagun in Trilok Nath. Drinking and dancing is a common practice followed in the *melas*.

An average Lahuli feels that he does not need money because his needs are very limited and his life simple. As his plateau is so situated that civilisation will take a long time to reach it, although the Kulu valley is next door. To the tourists the Lahulis were dirty savages in the past. It is hoped they will soon enjoy the fruit of their statehood.

Minority Tribes and Scheduled Castes

THE mid-Himalaya or Pangri Range, is a direct continuation of the main Himalayan axis. After separating Kulu from Lahul and Spiti, it enters Chamba territory on the western border of Bara Bangahal and traverses the state from south-east to north-west for more than 600 miles. This range divides the territory into two large sections of unequal size severes these from each other to such an extent that even in summer, there is comparatively little intercommunication, while for four or five months in winter the passes are blocked with snow and all intercourse, for the time, is at an end. The northern or smaller section, called Pangri and Chamba, is isolated from the outer world. So forbidding was this snowy range regarded in former times that every state official proceeding to Pangri on duty was granted a special allowance under the head of funeral expenses as he was not expected to return. For the same reason, Pangri was formerly made use of as a place of banishment for criminals and political offenders.

As the Pangri and Lahul areas were inaccessible for the people of plains, there was less migration from India than that of Tibet, Jads, Khambas, Swanglas and Bhots the tribes which probably migrated from Tibet or northern Himalayas. The Jads are mostly Buddhists. Their priest is Lama who gives a Tibetan name to a newly-born baby. The names are

Male . *Darje, Medang, Arigyal, Rigjth, Yoma, Gyachhe, and Shaltu, etc*

Female : *Tashu, Paljam, Yagshim, Dumuku, Devanpati* etc.

Jads are polyandrous and a patrilineal tribe. Their occupation is agriculture but some are engaged in the business of wool which they formerly used to bring from Tibet. Now their business has rested to their own region only.

Jomo are the unmarried girls among the Jads, who due to dowry system or otherwise determine to work for their religion under the guidance of the Lama and to live a bachelor life.

One may be surprised to see a girl showing her tongue to a stranger when he enters in her house or premises. In fact, this is a manner of welcome to the elders or strangers, probably a remembrance of Tibetan culture.

The people drink and dance, wear woollen clothes and like *Manka-mala* but cannot count much. One can find many tribals who cannot count after five numbers.

Another tribe known as Khampa, has also come from Tibet, and is purely a nomadic tribe. They live in tents or caves during migration. They either do begging or some business of wool or sundry articles. A few buy and sell the horses too. In fact, they are very wise. They know three languages—Tibetan, Hindi and Hamskat.

The Khampas can be placed in four categories:

1. *Piti Khampa* they live in spiti and are nomads.
2. *Garja Khampa* they are aboriginals of Lahul and are nomadic people.
3. *Nekhor Khampa* they travel in interior areas.
4. *Kunu Khampa* those who live in Rampur, Busahar.

The Bhots like Jads are Buddhists. Obviously this tribe is called with two different names. They are Jads when they go to Hangrang but are addressed as Bhots when they stay in Pangl Lahul. Their customs are similar to that of the Jads. Lambas and Swaglas are also similar tribes who are found in a very small number.

Wearing woollen dress most of the time is essential though their healthy body needs no personal decoration. They seldom take bath and clean their teeth. But even then they have a pleasing personality and live a carefree life. They are really the true sons of nature.

Scheduled Castes

The Scheduled Castes in Himachal Pradesh like other states are at the lowest rung of the social ladder. But in most of the temples they are allowed to visit freely.

In Chamba district, there is no rigid untouchability as observed with the Parias of south. But there are still social restrictions on inter-dining among the hill people. There are again social ladders among the scheduled castes. One may be surprised to know that in Brahmaur tehsil, a scheduled caste *Sipi chela* is regarded as a better priest of some deities, and curiously enough, when some one, even a Brahman, consults him and touches his feet.

Old prejudices die hard. However, there is a change in the attitudes towards these people, and it is likely to take some more time when the restrictions on inter-dining will be a matter of the past.

We are reproducing here an extract from the amendment of the Constitution (Scheduled Castes) Order 1950 showing the list of Scheduled Castes in the entire state.

Amendment of the Constitution (Scheduled Castes) Order, 1950

(1) In paragraph 4, for the portion beginning with the words, figures and letter "and any reference in Parts IV-A and X of the Schedule" and ending with the words and figures "the first day of November, 1966", the following shall be substituted, namely:

"Any reference in Parts IV-A and X of the Schedule to a State or to a district or other territorial division thereof shall be construed as a reference to the State district or other territorial division constituted as from the first day of November, 1966; and any reference in Part XIV to a State, to a district or other territorial division thereof shall be construed as a reference to the State, district or other territorial division constituted as from the day appointed under clause.

(a) of section 2 of the State of Himachal Pradesh Act, 1970".

(2) In the Schedule, after Part XIII, the following part shall be inserted, namely:

"PART XIV Himachal Pradesh"

1. Throughout the state except the territories specified in sub-section (1) of section 5 of the Punjab Re-organisation Act, 1966 (31 of 1966) :

1. Ad-dharmi
2. Badhi or Nagalu
3. Bandhela
4. Balmiki, Chura or Bhangi
5. Bangali
6. Banjara
7. Bansı
8. Barad

9. Barar
10. Batwal
11. Bawaria
12. Bazigar
13. Bhanjra
14. Chamar, Mochi, Ramdasī, Ravidasī or Ramdasia
15. Chanal
16. Chhimbe (Dhobi)
17. Chuhre
18. Dagī
19. Daole
20. Darai or Daryai
21. Daule
22. Dhakī or Toorī
23. Dhaogri or Dhuaī
24. Doom or Doomna
25. Dumne (Bhanjre)
26. Hali
27. Hesī
28. Jogi
29. Julahe
30. Kabirpanthī, Julaha or Keer
31. Kamoh or Dagolī
32. Karoack
33. Khatic
34. Koli
35. Lohar
36. Mazhabī
37. Megh
38. Nat
39. Od
40. Pasī
41. Phrera
42. Rehara
43. Rehar

44. Sansi
45. Sapela
46. Sarde, Sarare or Siryare
47. Sarehde
48. Sikligar
49. Sipi
50. Sirkiband
51. Teli
52. Thathiar or Thathera.

2. In the territories specified in sub-section (1) of section 5 of the Punjab Reorganisation Act, 1966 (31 of 1966):

- 1 Ad Dharmi
2. Bangali
- 3 Barar, Burar or Berar
4. Batwal
- 5 Bauria or Bawaria
- 6 Bazigar
7. Balmiki, Chura or Bhangri
8. Bhanjra
9. Chamar, Jatia Chamar, Rehgar, Raigar,, Ram-dasi or Ravidasi
10. Chanal
- 11 Dagi
12. Darain
13. Dhanak
- 14 Dhogri, Dhangri or Siggri.
- 15 Dumna, Mahasha or Doom
16. Gagra
- 17 Gandhila or Gandil Gondola
18. Kabirpanthi or Julaha
19. Khatie
- 20 Kori or Koli
21. Marija or Marecha

22. Mazhabı
23. Megh
24. Nat
25. Od
26. Pası
27. Perna
28. Pherera
29. Sanhaı
30. Sanhal
31. Sansoi
32. Sansı, Bhedkut or Manesh
33. Sopela
34. Sarera
35. Sıklıgar
36. Sırkıband''

Some Notes on Defence

Art of Warfare

DASAS the earliest known inhabitants of Himachal Pradesh were a tribe who, according to Vedic accounts, were well-organised and well-versed in the art of warfare. There were other tribal groups too, each under its own chieftain, either elected or hereditary.

The advent of powerful rulers in the plains marked the beginning of the end of *Janapad* pattern of society. The Mauryan Empire took the hill chieftains under its suzerainty. Either this proved to be a convenient arrangement in the face of external dangers or the successive emperors were too powerful to be defied, the hill chiefs continued to acknowledge the suzerainty of the Kushans, the Guptas and, later, of the rulers of Kanauj.

The earliest authentic history of the Hill States is to be found in the record of the Chinese pilgrim Huen Tsang who came to India in A.D. 629 and left in 644. He refers to Trigarta or Jalandhara which included Kangra and some of the surrounding areas of the present Himachal Pradesh. He was entertained by a Raja whose name was Ulito.

Military Incursions

In the 12th century, when Delhi came under the rule of the Turks, the Rajas of the hill states refused to accept their overlordship. Followed a period of constant tussle with Delhi until well into the Mughal period when

mutual agreements were arrived at. Thus governed the relations between the Imperial Power and the hill states.

With the decline of the Mughals, the situation in the hill areas again became unsettled. There were military incursions at different times, by the Afghans, the Sikhs and the Gurkhas and attempts by local rulers to enlarge their domains at the cost of their neighbours.

When Maratha ascendancy was threatening the foundations of the Mughal Empire under Aurangzeb, Guru Govind Singh found opportunity to try to establish his strongholds in the hill areas. Here he could carry on his relentless war against the Mughals. Using the sword as well as the powers of saintly persuasion he won over some of the rulers to his side. But, after a spell of initial success he suffered severe reverses at the hands of Mughal army and left the area. The posts he established at Paunta, Anandpur and Chamkaur are Sikh shrines today.

The Gurkha War

In the early years of the 19th century Ranjit Singh subjugated many of the hill States. The Raja of Kangra had appealed to him for help against the Gurkhas who were laying siege to the Raja's fort and ravaging the countryside. Ranjit Singh threw out the Gurkhas and obtained from the Raja several villages and control of the fort in return for his help. Thereafter, he proceeded to annex Mandi, Kulu and Suket.

The British were at war with the Gurkhas and moved in to throw them out of some of the eastern hill states which they had occupied. Having defeated the Gurkhas, they turned their attention to the local Rajas, entering into treaties with some of them and annexing the kingdoms of the others. After 1857, the pattern of the relationship between the new Imperial Power and

the hill states was more or less settled and continued unchanged, with occasional "reforms", till 1947.

Army in 1857

Following is an account of the events of 1857 taken from the Punjab Military report :

"At the time of the outbreak there were on the hills the 1st and 2nd Fusiliers and the Gurkha regiment known as the Nasiri Battalion, and also the Commander-in-Chief and his staff. All troops were instantly ordered to march to Ambala, preparatory to moving on Delhi.

The European regiments and the Commander-in-Chief started, but the Gurkhas refused to move. There was a guard of the regiment at Kasauli. The headquarters were Jutogh. The Kasauli guard, amounting to about 80 men, mutinied and marched off with a large sum of Government money to join their commands at Jutogh, where a bad feeling had also been evinced. Sometime previous to the Delhi massacre, the regiment had been thrown into a state of excitement by reports which had reached them regarding the purpose of Government to subvert their caste. They afterwards said that the men of all the hill regiment assembled at the school of Musketry at Ambala had obtained leave from their respective corps to use the suspected cartridges, but the depot from their regiment had not so obtained leave, and they believed that the letters which had been sent asking the opinion of the regiment had been wilfully suppressed by Government.

On the manifestation, by the European residents at Simla, of the excitement consequent on the news of the disasters in the plains, and the relief of the various guards, and the orders to march, the Gurkhas found they were distrustful. They knew of no enemy, and thought that all these preparations were merely to bring them into

traps which had been laid to destroy their caste. They looked on the fact of the Europeans arming themselves as a mark of fear, and as a sign of a fixed intention to destroy their creed and their nation

They rose in a body, turned out their depot man with ignominy from cantonments, calamoured, raved and shouted against their officers, the Government and the Commander-in-Chief. The more moderate men withheld the others from the action, preparation of acts of violence, which they twice set out to perform, but for many hours the uproar in their lines was indescribable.

Lord William Hay, the Deputy Commissioner and Major Bagot, their commanding officer, at length allayed the excitement, and succeeded in making them hear reason. On assurance of the speedy redress of what they considered as their grievances the tumult subsided, the men returned to their lines. They had heard of the march from Kasauli of the treasury guard, expressed themselves as feeling disgraced by its mutiny, marched out to meet the party, seized and confined it with its spoil of Rs 7,000.

Captain Briggs, Superintendent of Hill Roads, who had been specially deputed by the Commander-in-Chief, arrived. The regiment was induced to appoint representations to confer on the subject of their imaginary wrongs. Their principal requests were the restoration to service of two of their commanders who had been dismissed for mutinous languages by sentence of a court-martial, the payment of arrears of pay due from Government, and a free pardon to all the regiment for what they had done. Their requests were granted, but the conduct of the Kasauli guard, condemned as it was by the rest of the regiment, could not be overlooked. They were forgiven.

During the progress of these conferences the European inhabitants of Simla had been seized with panic. Two-

guns, the signal of the advance from Jutogh of the murdering mutineers, had by some singular mistake been fired, the bank house, which had been appointed the rendezvous, was soon deserted, and nearly the whole English population became scattered over the surrounding hills. Many took refuge with the neighbouring chiefs, from whom they received much kindness. Many reached Dagshai or Sabathu and were hospitably entertained, but the temporary distress among the fugitives was very severe.

The Gurkhas, however, marched according to orders in a day or two, and society, freed from the incubus of their presence, recovered its usual tone.

During the disturbance at Kasauli caused by the mutiny of the guard, but after its departure, the notice rifled the treasury. A great part of the plundered money was, however, recovered through the deposition of one of the criminals who turned Queen's evidence. Their native officer, on hearing of the disclosure of hill villainy, committed suicide. No other event of importance took place in this territory.

Lord William Hay reported that the hill chiefs showed a good spirit throughout, and his principal trouble was caused by the turbulence of the low population (chiefly Hindustanis) infesting the large bazars which required a strong hand to restrain it.

The writer does not agree with this as it seems a biased account of the events of 1857 written by a British writer. It is for the historians to establish the facts after having done a thorough research in the matter. We cannot call this a mutiny but a war of Independence of India.

Challenge of Adversity

Since the earliest days of our known history, the

Himalayas have cast on our people a peculiar spell mixed with awe and wonder. People in all the ages have gone there for solace, strength and inspiration and the people have for centuries lived a simple pastoral life in contentment and peace. From time immemorial, the Himalayas have been the source of India's traditions and the bulwark of her security.

"Himalayas are not only near to us," said Jawahar Lal Nehru, "but also very dear, for they have always been a part of our history and traditions, our thinking and poetry, our worship and devotion" But our notions received a severe jolt due to the Sino-Indian border conflict of 1962

The fascinating lands and people of Himalayas, after their quiet history for a long time, suddenly assumed new dimension and perspective in the over-all picture of the country. This challenge of adversity posed three problems before the country in general and the constructive workers in particular.

1. To build up the defence potential by lifting up the morale of the people of this region in a way so as to enable them to stand erect against any invasion or injustice from across the border
2. To strengthen the bonds of mutual integration, both emotional and material, between the isolated border people and the rest of the people of the country.
3. To undertake immediately the socio-economic reconstruction programmes in these areas which were neglected in the past.

PART III

CULTURAL HERITAGE

19. *Clothing and Ornaments*
20. *Travel, Trade and Transport*
21. *Material Culture*
22. *Art and Manufacturing*
23. *Temples*
24. *Fairs and Festivals*
25. *Folk Dances and Songs*
26. *Pahari Languages*

The river of life is flowing. None exists but God, of whom shall I be afraid, of whom ashamed. All life is my God's life, nothing other, He and Me too is He. The whole world is my own Himalayan woods. When light dawns, flowers begin to laugh, birds sing and streams dance with Joy. O, that Light of Lights! The sea of lights is flowing! The breeze of bliss is blowing. In this beautiful forest, I laugh and sing, clap hands and dance!

Swami Ramatirth

Clothing and Ornaments

CLIMATE of a country plays an important role in manufacturing cloths and wearing dress suited to the conditions of lives and artistic too. The people of Himachal Pradesh weave woollen cloths and wear woollen dress, generally, throughout the year. One can see an educated Himachali in western dress but the menfolk like their traditional clothes and wear a Pahari *pattu* coat reaching almost to the knees.

The *chola* gathered round the waist by a black rope is worn in many lines. This is made of wool and is called *dora*. It varies from 100 to 200 feet in length and weighs about 2 to $2\frac{1}{2}$ kg. This *dora* being very strong is also used to lower oneself down cliffs to rescue sheep and goats, wherever occasion raises. In this waist-band are tucked a *kulhari*, a *bansuri* and often a *drat*. The coat is loose above the waist band, and in this receptacle the tribal carries many of his belongings. A shepherd on the march may have four or five new-born lambs stowed away in his bosom, alongwith his daily food, and miscellaneous articles.

The legs are generally bare but many wear *pattu pyjamas* loose to the knees for freedom of sitting and walking, but fitting tight at the lower part of the leg and ankle where it rests in numerous folds.

A Kinner can be recognised by a special type of cap called '*Pang*'. It is a head-dress of the men and women. Outside the Kinner Pradesh, it is known as a Bushahari cap. It has a coloured velvety band usually of green, yellow, crimson, blue, red and purple colours.

The Kinner are very fond of flowers. On the

occasions of marriages, fairs and festivals, they tuck flowers in their caps which add to their beauty.

Head-dress of Gaddis is of a peculiar shape with a flap round the margin, and a peak-like projection in the centre, said to represent the Kailas of Mani Mahesh. The flap is tied up for ordinary wear, but let down over the ears and neck in severe weather. The front is often adorned with dried flowers or beads, sometimes with monal and tragopan feathers.

This style of head-dress is now disappearing. *Pagri* or a smaller woollen cap sometimes embroidered is quite common. A plain woollen cap without flaps, or a Gandhi cap and in some cases *bushahri*, a round woollen cap with a front band of flaming red or deep green velvet is also in use.

A Kinner woman wears woollen sari, full-sleeved blouse *choli* and an indigenous 'Chhanli'. In Kangra and Chamba a cotton gown of a special pattern is common, and is called *luanchari*. It is worn in the same way as the *cholu*. It consists of a vest attached to a voluminous skirt reaching down to the ankles. The vest is sleeveless. Generally, it is made of chintz. The vest and the shirt are made of the same cloth, but it is not uncommon to find the two pieces of the garment of different colours. The vest is, in some cases, also adorned with frills of other superior bright coloured cloth. It takes about 16 to 25 yards of cloth to make a complete *luanchari*. The head is covered with a cotton piece of cloth about $2\frac{1}{2}$ yards in length called *chadru*. It is white in the case of elderly ladies but usually coloured otherwise. Many other material used for *luanchari* is hand dyed in Hatli or in Kangra or parts of Hoshiarpur.

The hill people use *deshi juta* as foot-wear. Chamba chappals are also very popular in the state. The shepherds who have to cross high passes covered with snow, put on home-made shoes of goat-hair or hay

Jewellery

Women love jewellery. Where this urge cannot be met by expensive jewellery, tinsels are used and where even tinsels are wanting, this love manifests itself in wearing wreaths and flowers. A hill woman has an instinctive penchant for ornaments. In the absence of banks and where the mode of life of all members of a community is practically the same, the jewellery reflects the material well-being of a person. The more the number of ornaments, the better-off a person is considered to be economically. The ornaments worn by the women are many but one may not possess all these ornaments. These are mostly of traditional design and are heavy. Excepting a few light gold ornaments, all ornaments are made of silver. It is only occasionally someone can afford to have gold ornaments. Jewellers sell ornaments and also exchange old jewellery for new ones. The ornaments worn by tribal women in Chamba district are

Chaunk is a bowl sort of ornament which is fastened on the head. Generally, it weighs 6 to 10 tolas in weight. This is a silver ornament but well-to-do people do have golden *chaunk* weighing 2 to 3 tolas. Along with the central *chaunk*, it is customary to have a pair of small *chaunks* which are fastened just behind the ears.

Chiri is a silver ornament fastened to the hair by a chain connected to a flat round silver sheet studded with beautiful imitation pearls. The flat round silver sheet falls on the forehead. The weight of the ornament is 6 to 8 tolas.

Chp is a silver ornament fastened to the hair just above

the ears, by means of a pin which is a part of the ornament. This weighs 1 to 2 tolas.

Phers are 4 to 5 small ear-rings worn in each ear. They weigh 6 to 8 tolas

Balis are golden ear-rings weighing 1 tola.

Jhumkas are also ear-rings.

Dhodku Jhumkus are two silver tops of big size fastened to chain strings in three or four folds.

Bundes are tops of a smaller size and three or four small silver chains with small balls. A pair of *bundes* weighs half to one tola

Litkani is a sort of *bunde* with the main body triangular.

Chalik or *Kante* are ear ornaments of silver, weighing from 7 to 8 tolas

Kanbali is an ear-ring of bigger size. A pair of *Kanbalis* weighs 7 to 8 tolas

Tungnis like a pair of tops are fastened together. A hook is fixed in between these two tops. A pair of *tungnis* weighs $1\frac{1}{2}$ to 2 tolas

Kan-Phul is a bunch of silver flowers weighing a tola

Balu is a large nose-ring studded with imitation pearls of cheap type. A *balu* is a golden ornament weighing two to five tolas

Blauk is a golden ornament for nose. It suspends from

the central wall of the nose and weighs 6 to 8 mashas.

Long is a gold studded nose top.

Tih is a small nose top.

Kapoori Mala is a rosary of coloured beads of some hard substance. The tribals bring it from Lahul

Jo-Mala is a silver necklace containing beads weighing 20 to 25 tolas.

Chandan Har is a silver heavy type of necklace weighing 30 to 40 tolas

Champa Kahi is another silver necklace of thin silver cylinders each about 1 to $1\frac{1}{2}$ inch in length. Each cylindrical piece is pointed at the ends. There is a hook in the centre and it is tied around the neck by means of thread. It weighs one tola

Ralu is a silver hollow cylinder bulging out in the centre. It is also tied tightly around the neck. It weighs one tola.

Nadi is just like *ralu* with the difference that instead of its centre, the two ends are bulging out. Its length is also more than *ralu*. It weighs about 1 tola

Manj is a rectangular frame of silver wire with round corners. Two silver wires are also attached breadth-wise in the centre. It is also tied

around the neck by a thread. It weighs $1\frac{1}{4}$ tolas.

Nahans are two thin cylinders joined together. They weigh about 1 75 tolas.

Kangrus are sound hollow silver bracelets weighing 5 to 10 tolas

Tokes are flat silver bracelets weighing 15 tolas.

Bangas are silver bangles weighing 15 tolas.

Gajru are round silver solid bracelets. The two ends of a *gajru* are not joined. These ends are of different shapes. Most prominent is the 'Head of lion'

Mundris are gold ring of $\frac{1}{2}$ to 1 tola in weight.

Ghumkrus are copper anklets weighing 1 to $1\frac{1}{2}$ seers.

Tore or *Panjebis* are silver anklets 12 to 15 tolas in weight.

Anguthare is a silver ring for big toe.

Anguthari is a silver ring for toe.

Most of the Pahari jewellery is, obviously, inspired by the surrounding environment. Trees, leaves, creepers, buds, birds, animals have also contributed their bit to its shape. Some of these ornaments are

Kach
Kan-phool
Jomala

Dod mala
Jhungooli

The other ornaments like 'tabız', *tilles*, *pazeb* and *chankı* are influenced by the Moghul style. Among Kınners while one finds a dazzling profusion of ornaments, for head, ears, nose and neck, little or nothing is left for the waist and feet. In Lahul and Spiti, women have some typical silver ornaments *berag* on head and *tua* around neck

The hill jewellery is rich in variety and form and its use is still a way of paharī life

Travel, Trade and Transport

TRAVELLING is a seasonal habit of the nomadic tribes.

There are no regular sign-posts or marks of distance, like mile-posts, but people presume the distance in *kose* which is called *kro* in the local dialect. It generally indicates one and a quarter mile. There are certain paths, constructed by the Forest Department, which contain signs-posts and are estimated in furlongs and miles.

The customary paths are very narrow and risk for walk. They are maintained and repaired either by the Panchayats or by the Forest Department. When there is danger of landslide, the paths are blocked by keeping bushes or wire in the way.

There are public places of rest like *Balgond*, *Mandirs* or *dharmashalas* between villages or settlements, but not as many as in plains.

The local people are hospitable and fond of making friends. The nomads spend a night or two in their *mitter's* house while in migration and offer some presents to him. Sometimes, they stay there for more than a month for earning their livelihood and reciprocate in the same manner.

People, generally, do not travel alone. During the migration, they travel in groups. These groups mostly belong to one family. But if it is not in sizable number, they take more families with them. The average of covering the distance is five to eight miles a day but a *malundi* travels not more than three miles a day. The shepherds too travel in groups. For *Mani-Mahesh yatra*, the pilgrims start journey in a large group. Sometimes,

there are more than 2,500 people who gather at Brahmaur and cover the distance accompanying in the large groups.

The tribals consult the *Chelas* or priests as to when they should leave their homes for seasonal migration or for any other *yatra*. In many cases, a he-goat is sacrificed to propitiate the god so that the *yatra* may be successful.

A Gaddi or a Gujjar by nature is a slow traveller. He covers a long distance in migration but never hastily. He will fetch his flocks to the lower hills in an easy going mood. No doubt, his path in a sense is impassable, but he does not mind anything and crosses the troublesome way without showing any sign of tiredness.

Bridges

The following types of bridges are used by the people of this region :

- (i) Single trees, or trees from opposite sides crossed and fastened in the middle. These are generally found in *Kugti* and *Tundah* area.
- (ii) The trunk of a tree or a single plant of wood is thrown across the stream from one bank to the other.
- (iii) Swing bridges. These are made with the help of wood and ropes.
- (iv) Rope Bridges. When the stream is broad, the two banks are connected by a single rope slung across the stream and anchored safely to two trees or strong stakes. There are two methods of crossing such a bridge.
 - (a) A person balances himself on the rope and glides to the other side on all fours.
 - (b) The traveller sits in a basket, suspended from the rope and pulls it to the opposite

bank or some other person pulls the basket with the help of a rope attached to it

- (v) Suspension bridges : These are found on the way to Brahmaur

Transport

Trade, travel and transport are interdependent. A brisk trade means improved means of transport, while a backward and primitive economy holds no incentive for providing better facilities of transport. At the same time lack of transport facilities in any region leads to its economic isolation and backwardness. Such is the case with this region. Owing to landslides which damage the track, there is a great dearth of transport in interior side of the state

The goods are transported by mules, horses and the people as well. These mules and horses are trained and each can carry about three maunds of goods. The cost of a mule or a horse crosses the limit of Rs. 500/-. The tribals are the owners of these animals but many outsiders are also engaged in this profession.

When an animal is used to carry load, two jute bags are slung on each side of it. The desired weight is packed into both the bags and is sewn together. The bags are placed in such a manner that the proportion of load is equal of both sides.

Every nomad whether he is a man or woman, old or young, possesses stamina of carrying loads on the back. Even the children of five are seen carrying loads on their backs. The woollen rope around the back of the Gaddi children helps them in climbing the hills. Similarly a Gaddi woman would place the goods on her back, take her child either in her lap or make it lie on the luggage loaded on her back.

The professional porter is called *kuli*. If some heavy load is removed from a particular place, the labourers shout with a particular slogan

The weight is filled and kept in the skinbags, *pithus* (cloth bags) and bamboo-baskets etc. They bring fodder and fuel from the fields and forests themselves as bullock-carts are not, generally, usable in this region

Wooden sleepers are carried by water down the streams and rivers. People drop these sleepers into water for floating down

Material Culture

HERMANN GOETZ says .

‘Though superficially well known today, the Himalayas still are little explored. And yet, they offer a highly rewarding field of research. For like all great mountain ranges they have in the course of time offered a refuge to races, cultures, religions and arts which elsewhere are forgotten, wiped out or merged beyond recognition into other serial units or later forms of civilization. Many most interesting problems which confront the ethnologists, historians and archaeologists, may await their solution in those valleys.’

Himachal, the land of snow and unique scenic grandeur, is a cradle of unsophisticated culture, and civilization. The great cultural heritage had been preserved in the traditional life of the people, their folklore, folkways and folksongs. ‘A culture, like an individual, is an individual, is more or less consistent pattern of thought and action. Within each culture, there comes into being characteristic purposes not necessarily shared by other types of society’, says Ruth Benedict.

House Pattern

The villages have generally been built up on slopes and the houses are not systematically planned. Houses have been built wherever a place was available. Sometimes there is a mushroom growth and sometimes the houses are a little spaced. The lanes, and bye-lanes are narrow, occasionally paved and mostly untidy. Each household has a courtyard paved with slates which is also used as

khalyan and is enclosed by a parapet wall about 2 to 3 feet high. In fair weather, cattle, goats and sheep may be tethered in the courtyard. This is also used for sunning the grains, cutting firewood and other domestic chores, besides serving as a gathering place for the women to sit and gossip. The houses are generally two to three storeyed although a few of the houses have 4 storeys. Due to shortage of building space, the emphasis is, therefore, on building multi-storeyed houses.

The lower storey consists of one room called *obra* approximately 20' × 14'. Houses with more than one room in a single storey, are very few. The *obra* has a sort of verandah in front of it and a *Manjhi*, or *Sanari* in the verandah leads to the first floor. Similarly a staircase in the first floor leads to the second storey. In some cases where the *obra* has no verandah, the staircase leads to the first floor from within the *obra* just near entrance called *dawri*. The *obra* is used for keeping the cattle, but if big enough, it is also used for staying. Sometimes it is partitioned, one portion being used for cattle and the other for residing. Agricultural implements are also stored in the *obra*.

If the *obra* becomes too small for the livestock, then additional space is provided by constructing a cabinet called *ora* of rough and uneven planks of wood, just outside the *obra*. Instead of regular ventilators, small round or triangular holes are provided in the walls which let in some light and fresh air without creating draught. If the house is only two storeyed, the *bhor* over the *obra* is the main room of the house. This is a living room, sleeping room, sitting room, store room, and kitchen all rolled into one. In one corner of this *bhor*, a small space is paved with slates and an outlet provided for waste water. This is called *chara*, household utensils are cleaned and people take bath here. A separate bathroom is never provided.

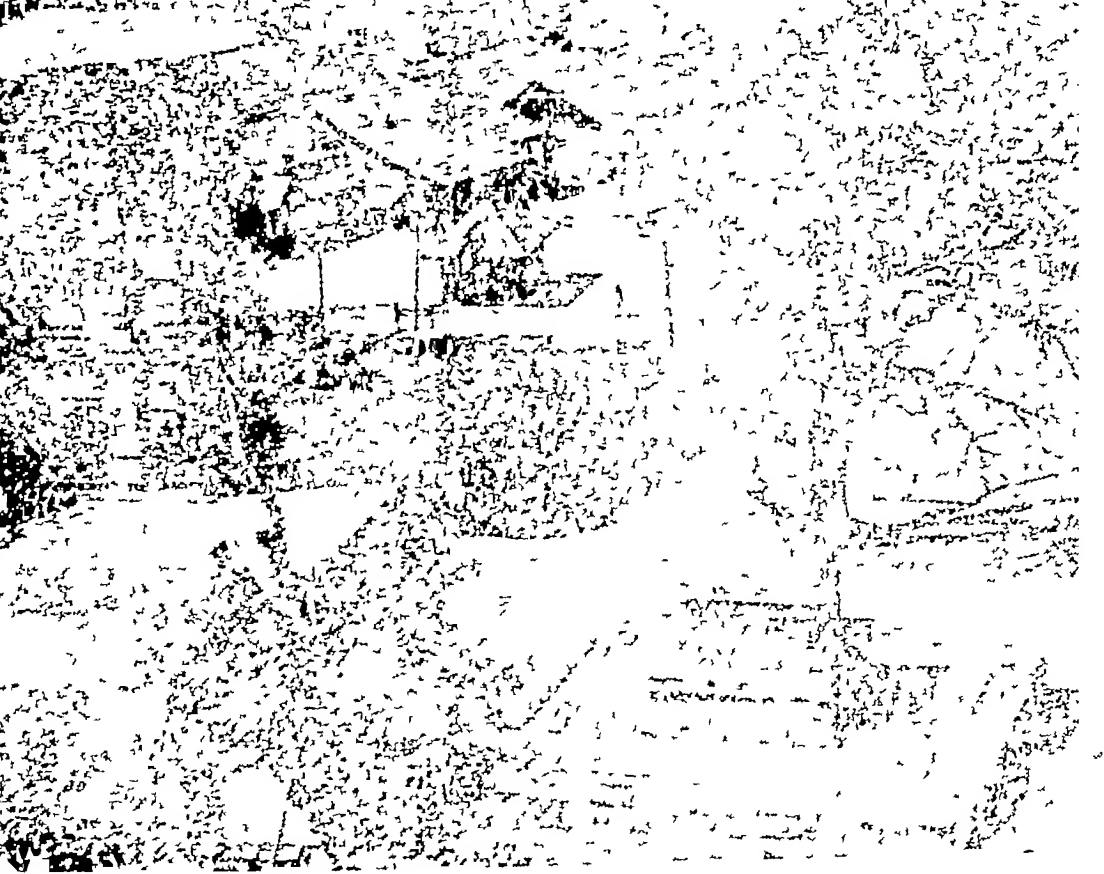
No lavatory is attached to the house and all go out to fields. The hearth is fixed in corner of the *bhor*. The people are unaware of the use of chimneys and a loosely fixed slate in the roof is shifted to serve as an outlet for smoke. Whenever it rains or snows, slate is replaced. Near the hearth is a *gharyali* about $1\frac{1}{2}$ ' high, used for keeping utensils and pitchers of water.

Alongwith the hearth is another structure where food is kept warm by the heat of the hearth. The *bhor* has a verandah running full length in front of it. However, a portion of it may be closed and the space is used for storing grass. *Dragra*, a wooden construction, is used for basking in the sun and for other purposes. If the house is three storeyed, the *bhor* is used as a store-room and second floor as the living room and the kitchen. Generally the second floor has also a *dragra* running in front of it, but in quite a good number of cases, the second floor is built over the *bhor* and the *dragra* to have quite a spacious room.

Sometimes the third storey is not fully completed and it is left open on 2 sides to give it a verandah-like shape. This is called *sal* and is used for storing grass and fire-wood. No cupboards or cornices are provided in the rooms but niches are provided to keep the family idols and *nags*.

Construction

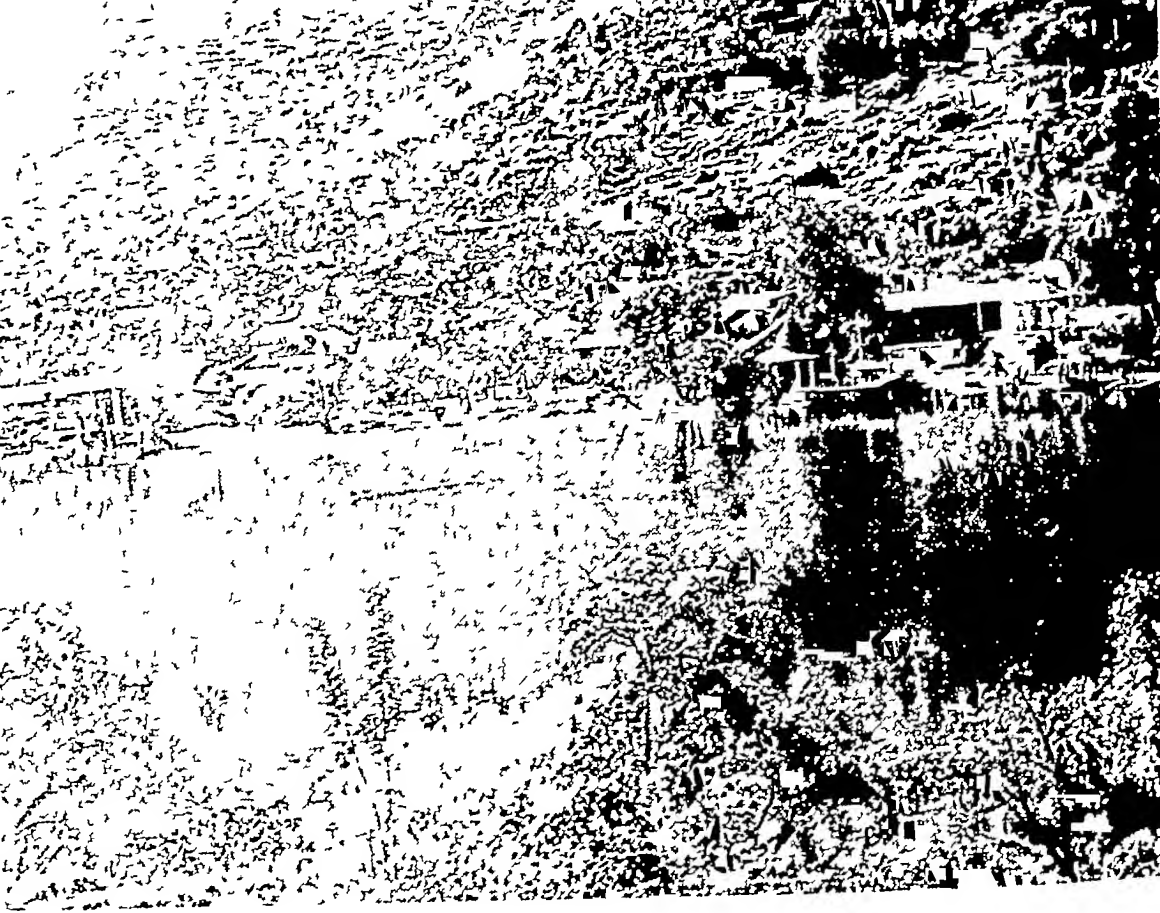
A new house is constructed if the old one has become too small for the growing family and when finances are available. The size and design of the new house depends on all these factors. The main materials used for building the house are stones, timber and slates. No mortar is used. If there is vacant space near the old house, that is used for the construction of the new house, otherwise a new site is acquired and the priest is con-



The historical temples of Brahmaur, the oldest principality of India

Life on the Mall in Simla





Panoramic scene of a lake in Mandi district



The terraced fields of the land of gods

sulted who advises whether the site would foretell luck. If not, a *puya* is held as advised by the priest and a goat may have to be sacrificed. The timber is obtained at *bartandari* rates from the Forest Department.

Beverage and Wine

The people take tea. It is prepared by the ordinary method of boiling water, sugar and tea leaves together and then adding milk to it. Tea is spiced with *bari ilaichi* and occasionally ghee may also be added.

The people do take wine on festive occasions or on marriages, but they are more in the habit of taking *sur*, a home-made brew, in large quantities and for the preparation of this *sur*, a regular permit is taken from the Excise Department. In view of the cold climate of the area, this permission is granted freely. For preparing *sur*, a wild root is very essential. It is dried and reduced to powder and mixed with barley flour. The mixture is kneaded like flour and allowed to ferment. It is then turned into loaves and dried in the sun and stored. This serves as the base material for preparation of the *sur*. Whenever *sur* is intended to be prepared, thick breads of *kodra* flour are prepared and broken into bits and thrown in a pitcher full of water. Some portion of loaf is added to the pitcher and is left to ferment in a warm place. After a week or so, the *sur* is ready. It is strained through a thick cloth and the liquid which is a little dark-brown in colour is ready to be served.

Sur is enjoyed by almost every one including women folk and even youngsters. It induces mild intoxication if taken in moderate quantities but excessive quantities of it are capable of producing greater intoxication. It is said that *sur* is like *bhang* in its effect. *Sur* is a must on every festive occasion so much so that it is offered even to God Shiva and is given as *charnamrit* of Devi.

Smoking

Smoking is common and every hill man must have his *hukka*. It is a common sight to see a shepherd while tending his sheep or on the move during yearly migration, puffing at his inevitable *hukka*. The *hukka* and the smoking bowl are tucked in the girdle.

Along with the *hukka*, every shepherd possesses his tobacco pouch, made of raw leather and flint and the dry pith. Often two and three people sit around to enjoy *hukka* but its stem can be used by the people of the same caste only. If the *hukka* belongs to a Brahmin, he will pass it on to a Khatri taking out the stem, and the Khatri will have to inhale the smoke either with his own stem or without the stem and vice-versa. If *hukka* is not available, then they resort to the smoking of biris and cigarettes, and these articles are steadily on the increase. Some of tobacco used in *hukka* is locally grown and the rest is imported from outside. Smoking is prevalent even among teenagers, and is not objected to by the elders. Young ladies generally do not smoke but elderly

ladies do occasionally enjoy it without stem.

The material wealth of the folk people is generally :

Khatia	Torch
Chair	Umbrella
Table	Gramophone
Mirror	Watch
Bench	Kerosene-Stove
Stool	Patromax
Almirah	Hurricane Lantern
	Transister

Arts and Manufacturing

MR LOCKWOOD, Principal of the Lahore School of Arts, furnished the following facts about the special industries in the State

“Not only are handicrafts practised in the Simla hills, but wood is also plentiful and the severe winter gives long hours of indoor confinement, wood carving and similar industries usually flourish. But though a hill village has an outward resemblance to a collection of inferior Swiss Chalets, it never has any carving to show, and the common implements of agriculture are ruder in construction and finish than elsewhere. The entire absence of wood carving in any form is all the more striking from the fact that images are worshipped in their temples and at fair times. But there is a worse than Fijian Crudity of design and execution in the hill divinities. Their temples are picturesque in mass and interesting from their quaint Mongolian character, but the details are grotesque and barbaric.

“Basket-making seems to be the only exception. The slender ring all bamboos found in many parts of the district, furnish materials for neatly made and serviceable baskets which, with a curious want of imagination, are all fashioned more or less on the model of the kiltā, the long basket borne on the back and throwing the greater part of the weight between the shoulders, as is the custom of burden-bearing in all mountainous countries. The truth is there, these are but few uses for baskets. One or two are necessary to contain the yarns. A reed is used in woollen weaving, others made

with earth and cowdung are handy for grain. But the capacious *kilta* serves most of the simple purposes of rustic life. The smaller articles are often as closely and neatly woven as the Chinese and Burmese baskets which are afterwards covered with lac, and if there were any demand for fancy baskets such as ladies work baskets, tables and the likes, it could be abundantly supplied from the Simla Hills.

“In the Bushahr State good blankets and other woollen cloths are made. Some of the *gudmas* are soft and thick and woven in brown and grey stripes, but colour is seldom used, and one monotonous Isabel tint seems to be the rule. There are no embroideries, nor as might be expected, is woollen-knitting well done. In the plains, where woollen knitted socks are only useful during part of the year, pretty patterns in parti-coloured yarn are knitted in socks and mittens. Blanket-weaving of course is a domestic occupation. The spinning wheel for woollen yarn is the same as that used for cotton. Shuttels made at Amritsar are sold at fairs, and gatherings. Mr Goldstream in a report on the Industries of Simla District, says, ‘there is at Sabathu a colony of Kashmiri weavers who manufacture always *lois* or woollen sheets and so called Rampur *Chadars* which they dispose of either in the hill stations or at the markets of Amritsar and Ludhiana.

In the Bilaspur State, boxes and cigar cases are made in leather curiously ornamented with a sort of *wilay* of pieces of the same material dyed, red and green or gilded, set in black grounded leather and sewn with filaments of peacock quills. Sometimes this embroidery shown as a silvery white pattern on a black ground, without the addition of the coloured leather inlay. From Nepal a finer sort of this work is occasionally brought and it seems not unlikely considering the apparently accidental and purely local character of the

work, that it is a relic of the Gurkha occupation of these hills. The embroidery differs essentially from the leather and is only practised at Bilaspur by one no means common. They are much more delicately stitched and better in execution than the glove boxes offered for sale at Simla.

"Metal working generally is rude and elementary. Small brass idols which resemble Polynesian figures, are found in the temples, and are said to be of local make, though I have been unable to trace them to their founder. A curious brass pen and ink case contrived to be thrust in the girdle like a dagger, is occasionally seen. But most of the brass in use is brought up from the plains. Some of the necklaces worn by women are pretty.

Referring to the Art manufacturers of Kangra Mr. Kipling says

"The art manufacturing of Kangra are few. Nurpur has for years been declining in importance as a seat of *pashmina* manufacture, which indeed would appear to be waning throughout the province at Kangra. Silver ornaments, such as finger and toe-ring's, necklaces and ornaments for the brow, head and ears, connected by chains, are decorated with dark blue and green enamel. The patterns sometimes include figures drawn with the Polynesian rudeness which seems to characterise all hill work, but the distribution of parts is very good, and there is a distinct and not unpleasing character in the work. It is not unlikely that at some former period, Kangra produced better work than any now seen there.

Kangra Ki Qalam is a phrase occasionally heard among native draughtsmen who profess to be able to distinguish the *qalam* meaning touch or style in this case of a sort of school of illumination and picture painting that is supposed to have flourished at Kangra, the enamelled silver is now the only product that shows artistic

skill Tinsel-Printed cloths are a speciality of the place and they are certainly more neatly done here. The good warm blankets are necessities of life and they are well made, but not for exportation. Many of the ornaments worn in these regions are interesting from their strangeness, more than for any art qualities. Large lumps of rough amber and blue and white beads of large size are strung together for necklaces. The turquoise is the favourite stone, and sometimes large ornaments square in form, set with this gem in a pattern of chased or filigree silver, are met with. In one case each turquoise is sewn on its surface. It has been said that the eligibility, of a marriageable girl was determined by the number and size of the turquoises on her perak. In addition to this, woollen or silk is also intertwined with the hair in a long tail. Such brass work as in wrought appears to be rude and elementary. Neatly-made tobacco pipes in iron are not uncommon.

Folk Art

For centuries, the Himalayas have served as a refuge for isolated cultures, art and sculptures. From Ladakh to Burma, they have provided sheltered valleys with a relatively unmolested environment. They are unique because they have, for political and geographical reasons, escaped much attention. In the western Himalayas, the areas comprising Spiti, Lahul and Ladakh are a typical example of isolated valleys which preserve a Buddhist culture.

The artistic talent of Pahari people of Himachal Pradesh is a many-sided living reality with them. Imbued with the innate desire to add gaiety and colour to their arduous life, the people give expression to their religio-aesthetic urge in the form of painting on leaves,

floors, walls and paper. Leaf painting is done on 'arvi' (*colocasia esculenta*) leaves. On some festivals, ladies paint in red vermillion, rice solution or *makol* (white earth) animal, human figures and cosmic bodies in accordance with the legends.

Like plain Hindus, on "Hoi Asthami," the image of goddess "Hoi" is painted on the wall. Women paint the goddess in different forms according to their aesthetic vision.

On Diwali, women exhibit their creative faculty in a most independent manner. The pathway is profusely decorated with 'makol', 'golu' or rice solution and other pigments.

The decorations resemble 'Rangoli' of Maharashtra, 'Mandana' of Rajasthan and 'Alpana' of Bengal in theme and style. A connubial painting on paper or cloth called 'Kauhara' or 'Dehri' is executed on the wall during marriages. In 'Kauhara' marriage scenes are highlighted along with other features pertaining to the married life ahead. The 'Kauhara' is a miniature form of epic 'Chitrashala'.

The temples of *zhakharg-soma*, *gsum-thsog*, *Nam-parsnarg-Mdzad*, *Lo-tsa-bai*, and *Jamd-Byarg* contain frescoes and figures which are unique in the whole of India. The three colossal standing statues of *Matreya* or *Gyalva Chamspa* in the *gsum-thsog* temple are extraordinary examples of the Kashmiri craftsmanship. Hundreds and thousands of miniature paintings furnish proof of the supreme patience and skill that the devoted artists possessed.

In addition, the decoration of interior and exterior of their homes with 'golu' (greyish earth) or 'makol' in various floral designs, indicates the creative genius of Pahari folk art. Cowdung decoration on the floor, called 'Hangaiyan', is really fascinating.

All these things glorify the creative faculty of Pahari

folk. They employ the humblest of materials in a very artistic way in a bid to divest life of all drabness and monotony. Obviously, these paintings and drawings unfold a vast panorama of Pahari folk creativeness and aesthetic sense.

Temples

IT is quite obvious for a divine land to possess a number of temples and shrines. Himachal Pradesh is famous for its ancient temples some of which date back to 7th century A.D. Evidently, the inscriptions show that at least 3 of the 4 important temples were built by one master craftsman Guga in the time of Raja Meru Varman who ruled over Chamba A.D. 680. The temples suffered to a great extent at the hands of the Kira invaders in the later 8th century. The wounds inflicted by the invaders under King Khirsrong Idebtsan are still visible in the loss of an ear and tail of the Nandi bull standing before Mani Mahesh temple as well as the disappearance of feet and legs of Ganesha.

Archaeologists are of the view that only the Lakshna temple still remains in its original form although it was repaired several times. The other temples of Mani Mahesh, Ganesha and Narsinghi are believed to be of later date although they house the original statues. The inscriptions throw a flood of light on the history of Chamba and the students of ancient history have been able to derive their own deductions from the temples and their inscriptions. Jawala Mukhi and Bajesari are famous temples in Kangra district. For a fuller appreciation, a perusal of the "early wooden temples of the Chamba" by Herman Goetz is a rewarding labour. There are in all 84 Shiv temples of big and small *lingas* in the Chaurasi area of Brahmaur. The temples in Brahmaur that deserve mention and that are historically important are only four. They are Mani Mahesh or

parts of the statue as its nose and hoofs are not in proportion to the rest of the body. *Puja* is performed twice in this Hari Har temple and many devotees collect to sing hymns in praise of Shiva.

Ganesha Temple

Ganesha Temple is situated just behind the Mani Mahesh temple in a small ill lit shrine. The idol is again made of *ashtdhat* and is 3' high and sits on a pedestal 14" high. It also carries an inscription of Raja Meru Veiman. It is a 4 armed statue with a pot belly body. For the usual sacred thread the idol has a snake. It is an awful inspiring figure and is much respected. It is believed to have been destroyed during general destruction of Brahmaur by Kira invasion. *Puja* of the idol is performed twice a day.

Lakshna

Of all the temples of Brahmaur, this is supposed to be the original one. It is a small un-imposing structure with a beautiful carved wooden gate leading to the entrance. Inside the sanctuary, is the fine brass statue 3'-4" high of Lakshna Devi which is a form of Durga depicting her as *Mahishasur Maidini* killer of the buffalo demon. It is a beautiful statue with fine features executed by the same craftsman. Gugga as the inscription at the foot of the idol shows. The temple of Lakshna has marvellous wooden carvings on cedar wood (cedrous deodara). The richly carved entrance gate has been damaged on account of its exposure to the rains and shows of 13 centuries, but the *mandap* inside and richly ornamented panels are well preserved. A description of the temple as given in the Chamba Gazetteer is worth reproducing.

"The plan of the Lakshna Temple differs from that described above in that in front of the shrine we find an ante room, the two being enclosed within a solid wall of rubble and wood masonry which has replaced the verandah. The facade of this building is of particular interest, as in the style of its decoration it exhibits a close affinity to the architecture of Kashmir and *Gandhara*, and, indeed, shows traces of classical influence peculiar to the monument of the North West. Under the ridge beam of the roof we notice first of all the triangular pediment with the trifoiled arch, a characteristic feature of the Kashmir temples. The seated figure in the arch is not Kali, as supposed by Cunningham, but Surya the sun-god, as is evident from the position of the legs. His twelve arms, holding various attributes are presumably indicative of the twelve months of the year. The seven crouching figures along the basis of the triangle probably represent the seven days of the week.

Here, as well as on the architraves between the pediment and the doorway, we find an arrangement frequent in the Graeco-Buddhist art of *Gandhara*; rows of figures in arched niches, separated by dwarf pilasters. In the lower most row the figures are amatory couples which can be traced back to Graeco-Buddhist examples. We notice also a row of supporting, crouching figures frequently met with in *Gandhara* sculpture and corresponding to the *Atlantes* of classical art.

The ornamentation on the lintels and jambs of the doorway is of a purely Indian type. Over the entrance we find a double row of garland-carrying flying figures, presumably meant for *Gandharvas*. In the upper row each of these figures is accompanied by the female figure seated on its hip. Along the jambs standing figures are placed which are difficult to identify owing to their decayed state. On both sides of the threshold

the river goddesses Ganga and Yamuna (*i.e.* the Ganges and Jamna) are still recognisable, each holding a water vessel and a lotus stalk, and standing on their vehicles the crocodile (*makara*) and the tortoise. Finally, I wish to draw attention to the winged dragons rampant which adorn the upper corners of the doorway”

The master craftsman Gugga built another wooden temple on an ambitious scale at Chhatrarā in honour of another aspect of Durgashakti Devī—and the temple is accordingly well known throughout the area as Shakti Devī temple, but the design and execution of carvings in the Lakshna and Shakti temple are essentially in the same and the *ashtadhat* idols also more or less carry the same features in different postures. On the right side of the entrance of Lakshna temple is housed the Keling *devta* in a small *mandap*. Keling *devta* is regarded as *wazir* of Shiva. Many goats or sheep are sacrificed in the name of Lakshna, but a greater number of sacrifices are made to Keling because of its position as minister to Lord Shiva he has to be well appeased. Because of the vast number of sacrifices made to this god, an outsider humorously described it as ‘*killing devta*’! The people of Brahmaur have great faith in its miraculous powers and its *chelas* who wear a sort of red cap as distinguishing mark, are in great demand. The killing of goats and sheep within the Chaurasi area is disappearing and all killing has to be done somewhere-else.

Narsinghji

Facing the temple of Mani Mahesh towards the southern side of Chaurasi area, is the stone *shikhra* temple of Narsingh, a manifestation of God Vishnu. The idol carries a head of lion over a stout and sturdy human body and has 4 arms. According

to Hindu mythology, Vishnu had to appear in this form to save Prahlad from the murderous intentions of his father Hiranyakashyap. Hiranyakashyap was granted a boon that he would not be killed by any man or animal and hence Vishnu had to manifest himself in this form half human, half animal. The temple is smaller than Mani Mahesh temple and according to a copper plate issued by Raja Yugakar Verman, it was built by his queen Tribhuvan Rekha Devi in the 10th century. The image does not go back to Raja Meru Verman's reign, but is believed to belong to the reign of Ajay Verman.

The *ashatdhatu* statue compels one to bow one's head in reverence. The people of the village believe that the *murti* has miraculous powers and no one would dare take a false oath before it. (It was revealed by a local young man, who was a college student at Chamba, that he vividly remembered 3 persons (one of them his uncle) taking false oaths before Narsinghji *baba* as the *murti* is called and all of them had to pay the death penalty for this sacrilege). He also stated and some others corroborated him that the parties prefer to get their disputes settled through a court of law than by an oath taken before Narsinghji *baba*. The *Puja* is offered twice a day in this temple too. This temple was damaged in the earthquake of 1905 and was repaired at State expense.

Jawalamukhi

Jawalamukhi is a famous temple of the goddess Jawalamukhi. She has a flaming mouth. It lies in the valley of the Beas and is built over some natural jets of combustible gas, and is believed to be a manifestation of the goddess *Devi*.

Another legend says that the flames proceed from the mouth of the demon Jalandhara, the *Daitya* King and who gives his name to the Jalandhar (Jullundur) Doab.

The building is modern, with a gilt dome and pinnacles and possesses a beautiful folding door of silver plates, presented by the Sikh Raja Kharak Singh. The adjacent village is surrounded by remaining which attest its former size and wealth

The interior of the temple consists of a square pit about three feet deep with a path way all round. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temples of Bhawan

Bajesari Temple

The temple of the Bajesari or Vageswari Devi at Kangra is perhaps the most famous in the District. It is said to have been founded by the divinity of that name at a famous Aswamedh which was held on the spot. The famous Mahmud of Ghazni is said to have invaded the District and destroyed the temple, building a mosque on its ruins. It was however, restored and is said to have been visited by Akbar together with his celebrated Divan Todar Mal.

Akbar's toleration went so far that he is said to have presented a golden image himself, in an attitude of prayer, to the temple of Jamlu at Malana in Kulu

Fairs and Festivals

“THE river of life is flowing. None exists but God, of whom shall I be afraid, of whom ashamed. All life is my God's life, nothing other He and Me too is He The whole world is my own Himalayan woods When light dawns, flowers begin to laugh, birds sing and streams dance with Joy ! O, that Light of Lights ! The sea of lights is flowing ! The breeze of bliss is blowing In this beautiful forest, I laugh and sing, clap hands and dance!” Thus says Swami Ramatirth, a great saint, who had been in these beautiful valleys of Himalayas and witnessed the fairs and festivals of the hill people

People are generally carefree and merry-go-lucky gay type The hardships of the area have considerably influenced the social life of hill people There is only one ray of hope in their hard life the prospects of fun whole-heartedly, as and when a fair is held or a festival is observed The only charm in their life is of attending a fair, participating in songs and dances in hope of finding good recreation there

The colourful fairs and festivals of Himachal provide healthy recreation and marketing places for its people The hill people are generally carefree and joyous, and love to dance and sing at the slightest excuse. For them even a small event is big enough to be celebrated

There are many fairs held throughout the year and one can watch the colourful hill people at their joyous best Most of these fairs are held in commemoration of some event, the origin of which is lost in the legends. Here are some main fairs and festivals of the Pradesh.



The Gaddis having their lunch in migration

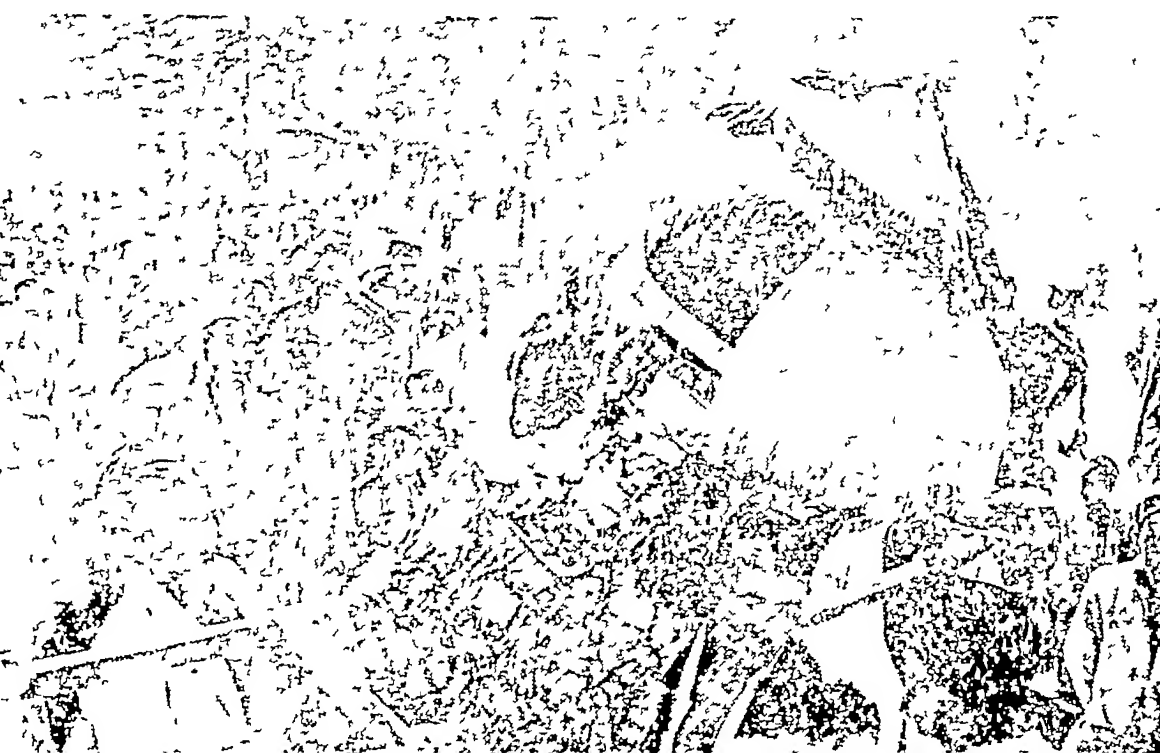
The Gaddis dance—their gods dance





NCC cadet in a valley of Himachal Pradesh

Dussehra celebrations in Kulu



Minjars

Starting on the second Sunday of *Sawan* (Bikrami) the *Minjar* falls during monsoon and provides leisure and pleasure to thousands of people of Chamba and Kangra before they get busy with the harvesting season. Besides local residents, the Gaddis of Brahmaur gather in a large number.

On the concluding day of the fair, the banks of the river Ravi, below Chamba, present a riot of colour as thousands of devotees make offerings to god Varun by floating *Minjars* (Maize flowers) and coconut in the river.

Earlier, a gay procession, reminiscent of the bygone princely days, starts from the Palace and winding through the richly decorated streets of the town and terminates at the river bank.

After the *Minjars* are floated, people distribute sweets and scents. During the celebrations, feasts and musical concerts are organised at various places in the town.

Sui Fair

This fair is held at Chamba proper. There is a temple of *Naina Devi* where women gather and worship the *Devi*. The fair takes place on the 1st of Baisakh of the Vikrami Calendar. The Gaddi women from Brahmaur and other villages while returning home from the foot hills, invariably participate in this fair. They sing in praise of *Naina Devi*, and dance in the temple. Men folk are not allowed there to enjoy their dances and songs.

According to a local legend the *devi* was the wife of Raja Sahil Varma, the king of Chamba. Once he was very perplexed for ensuring water supply to the capital.

Water could not flow into a *nala* dug by the Raja. The Rani having dreamt that a human sacrifice was necessary for this, narrated the dream to the Raja and offered herself for the sacrifice. Having failed to dissuade her, the Raja reluctantly accepted her request. On a cloudy morning, she was buried alive at the mouth of the newly dug channel and soon after water started to flow in it. A small temple in honour of the Rani has been built over a steep flight of steps on the shahmadar hill at the back of Chamba town.

Lavi Fair

The fair of Lavi is held at Rampur Bushar, 85 miles from Simla, in early November every year. Raw and semi-finished wool, woollen-pattis, pattus, namdas, pashmina, chilgoza, colts, horses, mules and yaks worth over rupees twenty lacs change hands during this fair. It is in fact, the biggest trade fair of the hills in the country.

Buyers from all over the country flock to Rampur and purchase wool and pashmina which has a ready market even in foreign countries. On the other hand, tribal people from the Kinnaur, Spiti and Lahul and Kulu districts bring mules, yak and sheep laden with the goods.

The fair is held on an organised basis for the last 200 years. Its origin is stated to be much older. In the past, local villagers held bonfires on the return of shepherds and graziers from high pastures. To this day, this feature has persisted.

During day time hectic trade activity is witnessed all over the town. At night folk dances and music around small bonfires are organised.

Brahmaur-Jatra

Six-day long fair, celebrated at Brahmaur village, begins on the next day following Janmashtmi, in Chaurasi Area. One day each is dedicated to *Hari Har* (Shivji), *Narsingji*, *Ganesh*, *Lakshna*, *Keling* and *Sheetla*. A large number of pilgrims and businessmen from outside come to participate in this fair. Stall selling sweets, *chat*, tea and sundry articles are also set up. People in their attractive dresses assemble there, and in the forenoon some musicians gather at the *Kedar Kothi* with musical instruments. At the beginning of the fair, they play on their instruments and alongwith the priest move in a procession with a crowd following them.

Fair-goers perform Puja, do a Parikrama of the temples and in the evening purchase sweets and other necessary articles from the shops. The young enjoy the merry-go-rounds in the mela ground. Some get themselves photographed, in the photographic booths, set up by the itinerant photographers. Flute sellers also do a good business there.

Liquor shops are not allowed in the Chaurasi area. Nevertheless, the people drink *sur* and wine and enjoy the fair in a merry mood. Sometimes, a tipsy person, may create a nuisance, but show of violence is always avoided. Folk dances are conducted in the evening.

Everyday the men and women dance in separate groups to the accompaniment of *Shehnai* and *Dholak*. This creates an atmosphere full of fun and gaiety.

Ordinarily the *mela* lasts by 10 P.M. every night but on the last day, dancing goes on upto midnight and dancing groups from the adjoining villages leave it only early in the next morning. When Chamba was a princely state, three sacrifices were offered, one each to *Lakshna*, *Keling* and *Hari Har*, but now no animal sacrifice is allowed in the chaurasi area.

Renuka Fair

One of the most important religious fairs of the Pradesh is the colourful Renuka Fair which is held every year in October-November. The key-notes of the fair are festivity and devotional exuberance. It is held in the lush surroundings of the famous Renuka Lake, 26 miles from Nahan.

The legend goes thousands of years ago, the goddess Renuka lived with her husband, Rishi Jamdagoni, near the present Renuka Lake. Their youngest son, Parshuram, who held his Samadhi somewhere in the Garhwal hills, used to visit her mother every year. The fair commemorates the annual meeting of Renuka and Parshuram, who is believed to be an incarnation of Lord Vishnu.

Several of his idols placed in three decorated palanquins are carried in an impressive procession to the Parshuram temple situated on the hill top. Before the idols are installed in the temple, they are given a bath in the holy lake, which is believed to symbolise the body of the Mother Renuka.

Shivratri

The people from Mandi, Kulu and other areas, attired in their festival best, participate in the famous *Shivratri* fair, which begins on the *Shivratri* day.

Local dieties carried by their worshippers in palanquins are daily taken out in procession throughout the eight-day long *Shivratri* fair.

Kulu Dussehra

Dussehra at Kulu commences on the tenth day of the rising moon i.e., on *Vijay Dhasmi* and continues

for seven days There is no 'retold' of Ramayana. Though the Dussehra is celebrated all over India but in Kulu it has got its own significance

Dussehra is incidently celebrated in the last brightest days of the weather after which the bleak winter start, closing all the high passes and restricting movements. It generally commences from the last day of Dussehra in the plains, and thus affords time for the plain's men to be here for trade

The celebration of Dussehra in Kulu on the conclusion of festival in plains, is, in fact, a mystery for which no historic background is available The birth of Dussehra in Kulu lay in the royal fads and it nourished on religious, social and economic factors and ultimately came to be well established, because of the inborn love of the hillmen for fun and frolic, displayed in community singing and dancing

On the first day the idol of Raghunathji saddled in a gaiety attired chariot and attended to by village gods mounted in colourful palanquins, is pulled from its fixed place in Dhalpur Maidan to another spot across the Miadan by big ropes The pulling of ropes is regarded sacred by the local people This forms a huge procession. All the gods of the valley have to visit Kulu on Dussehra to pay their homage to Raghunathji

The gods are invoked and paraded, every morning and in the evening The people remain busy buying, selling singing and dancing during all the seven days The festival, concludes with the burning of Lanka The chariot of Raghunathji is taken near the bank of river Beas on the last day of the festival where a pile of wood and grass is set on fire which symbolizes the burning of Lanka and is followed by the sacrifice of chosen animals The chariot is brought back to its original place and the idol of Raghunathji is taken to its temple in Sultanpur. The attendant gods also disperse for their destinations

The legend goes

The famous idol of Raghunathji which commemorates Ram Chandra, was stolen from Ayodhya in July, 1651 by one Damodar Das and installed at Kulu. The then ruler Jagat Singh invested the kingdom in the idol and himself became its "Kardar"

The installation of Raghunathji's idol resulted in periodic celebrations. In the hills, each village has a god. It, no doubt, is the village god that forms the nucleus of social and community life.

Raja Jagat Singh, under the influence of Bairagi Krishnan Dass, the introducer of Vaishnavism into the valley, wanted the local faiths to be subordinated to this creed, and initiated the practice of hill gods gathering together to pay homage to Rahunathji once a year, around Dussehra.

Church had been subordinate to the State. Theology was further harnessed to serve regale ends. The temples housing the gods received various assignments of rent through land and collected grains. The produce was enjoyed by villagers of the god.

Kulu is on the trade routes connecting Yarkand, Ladakh, Tibet and Lahul and Spiti on one end and with the plains of Punjab on the other. The festival regales the annual market with the festivities.

Kangra Fairs

Besides, some other popular fairs of Himachal Pradesh is the Solan fair which is held at Solan in the month of June. Goddess Durga's procession, games, wrestling, sports and cultural programme are the main highlights. Rohru Fair is held at Rohru in the third week of April and is known for colourful dances and music. At Narkanda, is held another fair towards the close of May which continues till first week of June.

Sippi Fair held at Shiv Pur near Mashobra in May is famous for dances, music and rural sports. Fairs during Dussehra are held at Suni near Tattapani, Kotgarh and Sarahan near Rampur in a very colourful way and thousands of rural people join the festivals. The Seri fairs of Arki, Kuniha, Mashobra, held after the monsoon are famous for bull fights.

Koti Fair

One of the largest fairs of Sippis, is held in Koti territory about the middle of May every year, on a spur below Mashobra. A clump of magnificent *deodars* surround the goddess temple. A number of shops are allotted for selling sweets and trinkets. Hundreds of people attend the fair in a gay mood.

Nahan Fair

A fair that is celebrated at Nahan with some gusto is *Bawan Dwadshi*. It is celebrated towards the end of the monsoon season. Fifty-two idols are taken out in a colourful procession and brought to the Jagannath temple. In the afternoon the idols are taken to the Pucca Tank and floated there ceremoniously. In the midnight the idols are restored to their respective abodes with all the ritual.

Folk Dances and Songs

FOLK dances are an essential part of life of the tribals.

Among most of them, life without music, love or rhythm has no zest. Dance is a kind of sport in which their creative faculties find a new expression, during hours of leisure or slack season.

The origin of dance is an expression in movements of the feeling of joy. In other words, it is a means of enjoyment reaffirming social unity and occurs on all occasions which have some social bearing. It is a sole expression of the aesthetic sensibility of the folk people through rhythm and enchanting group formations.

According to the anthropologists, social events like birth and marriage have inspired a special type of dance and music. Magic and religion had also their role. Among tribals and rural communities, the faculties of "trance" and its magical effect on disease is often implicitly accepted.

A tribal dance has its origin in harnessing labour for the good of the community. That is why several folk songs and dances are associated with sowing, harvesting, threshing, hunting and vanquishing the enemy etc.

The Lama Devil Dance

The tribals living in the valleys of Kinnaur district, have a rich tradition of folk dances. Of these, the Lama Devil Dance is one of the most attractive.

The dancers are masked. Two of them are dressed up as a lion. The dance depicts the taming of the lion which represents evil spirits. The orchestra consists of drums, long lama horns, Shehnai etc.

Emotionally frenzied, folk dancers abandon all but the thought that there must be peace, prosperity and happiness all round. At the sound of the drum they swing and sway rhythmically in unison backward, forward or diagonally

Chohara Dance

Chohara is another joyful folk dance of the Kinners and Mahasu people. It is performed on almost all important festivals by the village community. Both men and women participate. The dancers move with rhythm and to the tunes of instruments.

While dancing, they sing their tribal songs. The tempo increases as the climax is built up by the orchestra. There is a short pause before a new song is started.

Jhanjar Dance

Jhanjar dance is performed in Chamba Valley on every festive occasion. Mostly Gaddis male and female dancers participate. The dancers stand in two rows.

As the dance progresses, the two groups interchange their positions. The tempo of the dance is slow in the beginning and gradually rises to an exciting climax.

Gaddi Dance

The folk dance of Gaddi tribe is of uniform pattern and is performed by a group of dancers. They move in circle, sway their bodies half way round at each step in an easy and graceful manner with the arms alternatively raised over the head and hanging down.

The men and women dance in separate circles and do not intermingle. The dancing of the men is vigorous.

and boisterous The women clap their hands on regular intervals and at every 2 or 3 steps sit down on their hunches facing each other

The dance is accompanied by beating drums and singing the songs of a metrical setting of old legends

Shun and Shaboo Dances

The places of these dancers is the snow covered district of Lahul-Spiti Shun is generally performed inside a monastery in memory of Lord Buddha Songs in praise of Buddha are sung by three members who participate It is a community dance which takes place after the harvest *Shehnai*, *Duf*, *Dhol* and a violin like instruments are used as musical accompaniments

Shabo dance of Lahul Spiti is performed on festive occasions and gives an expression to the joy and love of the village folk There is no rigid pattern but moods and formations differ.

Japro Dance

Hangrang Valley in Himachal Pradesh is a land of rich folk dances Whenever fair is held, there is a Japro The gaiety and confidence of the people residing there, find expression in their dances

The Japro dance is a special feature of auspicious occasion Both men and women participate. Their rendezvous is the 'emerald lake' near village Nako which becomes a vast white frozen patch during winter

In fact, the forms of life have evolved in the surroundings and under conditions in which the tribals lived Rituals have sprung up, traditions formed and man thus started to sing and dance to appease the dieties or to forget the hardships of life

Dodra Kavar Dance

Like their neighbours, the people of Dodra Kavar also find opportunities to sing and dance. Dodra Kavar is an isolated and remote area of Mahasu district.

Fairs and festivals provide the occasion for the dance. The people dance, and their gods dance with them. The whole atmosphere is of gay abandon. The multicoloured dresses of the people and their typical ornaments lend peculiar charm to the celebrations.

Kulu Valley Dances

Kulu Valley is known for its rich product of apples but it is equally rich in its colourful folk dances. Dances here consist of various types viz, *Kharait*, *Ludi* and *Banthda*, *Phuli*, *Pheti* and *Basahri*, *Lahuli*, and *Ujagjama* and *Chadhgebrikar*. These folk dances are named as 'NATI'.

Kharait is performed with swords, *Ludi* and *Banthda* have a fast tempo. *Phuli*, *Pheti* and *Basahri* are performed during village fairs. *Ujagjama* and *Chadhgebrikar* represent the climax of the dances with fast tempo. Both men and women participate.

The drum is the life of the folk dances. Piper, stringed instruments and long trumpets add charm and make the dances picturesque. Perhaps it was the *damru* which inspired Lord Shiva to dance. Cosmic dance of Shiva, the chief of the Himalayists is obviously the fountain-head of rhythm in life.

Ananda Coomaraswamy says that among the greatest of the names of Shiva is *Nataraja*, Lord of Dance. The cosmos is His theatre, there are many different steps in his repertory. He is himself actor and audience.

*When the Actor beateth the drum
 Everybody cometh to see the snow
 When the Actor Collecth the Stage properties
 He abideth alone in his happiness*

The Himachal dancers have to be well-clad because of the cold climate They, like nature, are colourful in their costumes and evergreen in their minds

Folk Songs

A study of Himachal folk songs reveals a rich emotional life of the people Natural atmosphere, good diet and a hardy existence have combined together and produced a race of people who have a healthy and cheerful approach to life A song of the Gaddis goes

*I weep profusely
 while washing clothes, O Kunjua
 come and speak to me, please
 come and talk with me*

*In your hand is a silk handkerchief,
 O, Chanchalo.
 and my ring is on your finger,
 as a token of our undying love.*

*My lustrous black eyes, O Kunjua, often
 admired by you, are now filled with tears
 and sorrows,
 symbols of our hopeless love*

*On your fair arms the red bangles quiver,
 and among them, O Chanchalo,
 is the bracelet I gave you
 In token of my adoration.*

*Do not come to me at midnight, O Kunjua,
there are five loaded rifles in my house
itching to fire at your heart.*

*I will surely come at midnight, O Chanchalo,
what harm can five rifles do
to my immortal love for you ?*

*You are going far away, O Kunjua,
give me a ring as a token of your love.
Do not bother about such trifles, O Chanchalo
in Chamba there is gold in plenty
and I will deck you with ornaments*

*Do not leave tomorrow night, O Kunjua
do not leave me,
I would sacrifice my every life to keep you here.*

*I must go tomorrow night, O Chanchalo
I must go for I have pressing work which
I cannot ignore.*

The sorrow in a women's heart on the demise of her lover and the gap which it leaves in her word is graphically described in the following song

*If the husband dies
One may wander ;
If the lover dies
How can you live ?
If a blanket is torn
We may put on a patch
But if the sky is torn
How can you sew it*

The beauty of the Himachal women is the theme of

many a hill-song. She really looks like a queen of the mountains. In Chamba and Kangra districts of Himachal Pradesh, the following song is very popular and depicts the unique beauty of the women folk.

*'Gori da Chitta lagga
Chambe diyan dharan
Chambe diyan dharan
Pain Phuharan
Gori da Chitta lagga
Chambe diyan dharan
Ghar-ghar bindaloo
Ghar-ghar tikaloo
Ghar-ghar bakıyan naran
Gori da Chitta lagga
Chambe diyan dharan'*

The woman is deeply in love with the Chamba hills, its rivers and streams. She does not want to leave this beautiful land. In every home there is a *bindlu*, *tiklu* and a comely bride. This is, obviously, the land of beauty and nature's paradise. Life is lovely among the dear ones.

A Kinner (half man half horse) is another handsome community living in Kinnaur district. The substance of a Kinner song is

*Tipsi was an attractive girl
Her beauty a magic band
The mad dancers like her
She was a queen of beauty
Usha, another girl could not tolerate it
She had some divine power
She used it
Tipsi lost all her beauty soon
And She died
Alas ! The beauty killed
Another beauty.*

There are many songs composed on domestic life, the love tiffs between the young bride (*bhabī*) and the husband's younger brother. Tyranny of the mother-in-law over the young daughter-in-law is also depicted in a touching language in some of the songs. A woman recollects her old days and requests the Dholadhar hills to bend a little so that she can have a glimpse of her parent's home

O, Mother Dhauladhar

Bend a little

O, bend a little

On this side lies my mother-in-law's place

On the other side lies my father's place

Bend yourself a little

Bend a little

O' Bend a little

Most of the songs are sung by the women or shepherds while tending their sheep and goats. They are sung with an amazing clarity of expression. Each line is repeated several times before passing on to the other line. They sing these songs in chorus. The menfolk place their right hand on their right ear to sing a song in a high pitched voice.

Pahari Languages

THE Eastern group of hill languages is practically the same as the Garhwali of Uttar Pradesh. Its western boundry is the eastern watershed of the Ravi which separates Chamba from Kangra, To the north it is separated from the Tibetan group of tongues by the mid Himalayas, to the south it extends as far as the foot of the mountains, but not to the low hills at their base, while it streches away eastward through Garhwal and Kumaon to meet the Nepalese. It is an Aryan language more akin to Hindi than to punjabi, and is included with Nepalese by Hornle in his Northern Gaudian group, but here, as in all mountainous tracts, diabetic variations are numerous, each considerable mountain range separating two forms of speech which differ in a greater or less degree.

The Mandi people call their dialect Mandiali, the Kulu people, Kuluh, Gaddi is spoken by the inhabitants of the range which divides Kangra from Chamba and Hinduri by the people of the lower Hill states.

The character used is the thakuri or tankri of the hills, but the only literature that the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of Raja Jagat Singh (AD 1650) by a Kangra bard called Gambir Rai (J.A.S.E. 1875 p. 192) In his district, census report for 1881, the Dy. commissioner wrote -

“The dialects spoken are various as may be guessed from a glance at the list of principal tribes, the Gaddies, Kashmiris, Labanas and valley people are mostly unintelligible to one another, so far as their own particular

language or dialect goes, though there is a common colloquial which may be styled *Pahari*, for want of better name, which is generally understood by all, I have some trouble to collect some of the words used in ordinary conversation, and am satisfied that the dialect which generally prevails is distinctly Sanskritic in its origin, as is also the character, though the latter is quite distinct from any character used in the plains, and cannot be deciphered except by inhabitants of the district "

In Kinnauri district, there is a different dialect called *Kinnauri* akin to Hamaskat language and has a Tibetan influence

Stating roughly we may allocate some of these dialects as follows—in the north-east Chamba *Lahuli*, in the south west *Bhaleali*, in the south-east *Brahmauri* or *Gadi*, while round about Chamba city the dialect spoken is *chameali*, *Gadi* dialect is also spoken in Kangra district

Of these all except *Lahuli*, belong to what is at present called the western *Pahari* language of the northern group of the Sanskrit Aryan Family *Lahuli* belongs to the Tibeto-Himalayan branch of the Indo-Chinese family

Although *Dogri* has evolved as a dialect of *Punjabi*, the hill people of Punjab and Himachal Pradesh could not develop its characteristics, the spirit of assimilation and a challenging temperament

In Kangra district the people speak *Kangra* dialect which is the dedentation of Kangri nouns and is affected (except for the Agent cases) as in Hindi by addition of post positions to what may be called the Formatives case of the noun. A campaign to popularise the *Dogri* in Kangra district is taking place by the *Dogri* writers backed by some princely families. The *Dogri* supporters think that they would be treated and honoured as martial race, if they called themselves as Dogras, but if they

called themselves Paharis, the people of the plains would consider them mere "Moondoos" or domestic servants. But there is a strong opposition too. Since there are many dialects spoken in the Pradesh, Hindi and English will continue to be the medium of instruction and correspondence in the schools, administration and commerce as before

PART IV

TRIBAL INSTITUTIONS, PEOPLE AND PLACES

- 27. *Polyandry*
- 28 *Religion*
- 29 *Magic*
- 30 *Public Figures*
- 31 *Places of Interest*

A tribal touch or tribal bias means that we must look if we can, at things through tribal eyes and from the tribal point of view. We must find out what means most to them. We must see that they do in fact get a square deal : we must save them from the exploiters.

Verrier Elwin

Polyandry

THE Khasas of Jaunsar Bawar, the Kinners. Lahulis and Jads also practise the fraternal polyandry and patrilineal system of inheritance. All the brothers of the bridegroom are considered automatically the husbands of the bride. The man occupies superior position as against woman in their socio-economic set-up. The women are considered still inferior who live a cursed life. Among Lahulis, polyandry is observed in a modified form. At the time of marriage, the younger brother of the bridegroom presents one rupee to the bride's mother and thus establishes his right as a second husband. But one may be surprised to note that more than two brothers are not admissible.

Though polyandry helps the people of Kinnaur to perpetuate the name of their family, and safeguard the property from sub-division, it creates many a social evil like divorces, sale of woman and immorality. The supposed aim of polyandry may be to keep the population within narrow limits or to follow the tradition of the Pandavas who had one wife and reached this region in their exile period.

D. N. Majumdar in his book *Himalayan Polyandry* attributes it to geo-economic causes and W. Lloyd in his book *A Journey in the Himalayan Mountains* says

“Polyandry, as I have observed, is frequent,... and the men assigned as a reason, that their trading avocations often forcing them to be absent for a long period from their homes, it was requisite that the females should have more husbands than one ”

The dogma of the older Evolutionary Anthropologists about the gradual evolution of human monogamy out of a primordial promiscuity were first attached in sweeping fashion by Westermarck in his book *History of Human Marriage* in 1889. He further studied many primitive tribes and found monogamy, founded on masculine jealousy and possessiveness has been the prevalent type of human relationship from the earliest days. He also tried to prove this fact by an appeal to Biology. He said that there were fairly permanent pairing relationships among the highest apes. He laid stress on the prolongation of human infancy as a force making of human monogamy. In fact, Westermarck was liberal on sexual matters and had no personal axe to grind in defending monogamy.

Among the Todas of Nilgiris, all the brothers are married to a wife whereas in Jaunsar-Bawar, it is only the eldest brother, who undergoes the marriage ceremony. Obviously, all the brothers remain unmarried throughout their life, though they are allowed to have sexual relations with the wives of their eldest brothers in their absence. Dr Sethi says the pattern of family in Jaunsar-Bawar — if judged from marriage point of view, is polygamous, rather than polyandrous.

In Notes and Queries on Anthropology, polyandry has been defined as the institution or custom “by which a woman is permitted to have more than one husband at the same time. Where the husbands are brothers, the term adelphic is used. If one of the husbands has a superior position to the other, the polyandry is disparate.”

Referring to the polyandrous society of Himachal Pradesh, Mr H L Dass says .

“A brother cannot claim to be the joint owner of wife with other brothers and at the same time have a second wife all to himself. He must either share with all brothers and in possession of the second wife.”

The polyandrous tribes of Himalayas associate the institution of polyandry with that of the five Pandavas, who are believed to have lived in these valleys for several years. Mahabharata also contains reference to this custom. The five Pandavas married Draupadi who had been won in archery contest by Arjuna but was treated as a common wife by all the brothers.

In the Buddhist Jatakas, there is an instance of a polyandrous marriage. Princess Kanha was allowed to have five husbands simultaneously selected by her in a *Swayamvara*.

Julius Caesar strongly believed that the ancient Britons were polyandrous. “They practise a form of community of wives, ten or twelve, combining in a group, especially, brothers with brothers and fathers with sons. The children born of such wedlock are then reckoned to belong to that member of the partnership who was the first to receive the mother as a bride in the household.

Existence of this custom in Asian countries in pre-Islamic age has also been confirmed by Strabo.

Comparing the various reasons for existence of polyandry in Himachal Pradesh and Jaunsar-Bawar, it can be said that tracing their relationship with Pandavas is good one, a disproportionate structure of sexes is not plausible. The sociological reasons are interesting, but the economic ones are the most vital of them. Among the personal reasons, the desire that brothers should not quarrel, urge to have greater sexual satisfaction and procreate offspring weigh very heavy with the people.

The tribals of Himalayas believe that the polyand-

rous marriages have been useful in keeping the family well knit and in preventing fragmentation of small land holdings. Not only this, a tribal told this writer in his recent visit that "if the polyandry goes from the country the whole tribe will be ruined. Then the people will quarrel with each other on petty household problems. There will be more children but no more land for them."

No doubt, this is a burning problem for the polyandrous people of Himachal Pradesh as well as Jaunsar-Bawar of Uttar Pradesh but it can be solved with a cool mind. In fact, the people are so much inclined to their system that they will never agree to break this at any cost unless there is a systematic endeavour to change their hearts. Education and family planning both can play a vital role in solving this age-old problem. However, the educated Kinners have started to realise it now. I met some teachers of the tribe who were in favour of monogamy, but the poorer lot were helpless as the old people do not easily approve of these new customs.

Polygamous marriages have also been noticed. A man may bring a second wife if the first one is barren or in case he requires additional help for agricultural operations. Sometimes a younger brother may like to marry a young wife because of the common wife being elder. In such cases, the marriage may take place but other brothers are also free to share the new wife. This type of marriage is not much common.

Now-a-days with the spread of education and increasing contacts with the people of the plains the polyandry system is on decline. I know some of the educated Kinners who have broken this age-old tradition.

Religion

THE hill people are deeply religious. As Hindus, they worship Rama, Krishna and Shiva with reverence and sing their praises with fervour. But their presiding deity is Shiva. Naturally, they are drawn to the 13,000-foot-high Manimahesh lake situated amidst the snowy peaks. One of these is the sacred Kailash (18,564 feet high) considered to be the abode of Shiva. A great fair is held in the precincts of Manimahesh on the 15th day after the *Janmashtami* when sustained by the faith in the Lord, Gaddis and pilgrims from various neighbouring States endure great hardships to perform the “*yatra*”.

A visit to Manimahesh is rewarding not only for spiritual but aesthetic reasons, for the route to the holy spot affords views of the mountainous region at its loveliest. On festive occasions like this, the tribals sacrifice goats and sheep to please their Gods and consume “*sur*”, the home-made brew.

As the supreme deity of the tribals is Lord Shiva, they place their faith in Him because He is expected to bestow on them health, wealth and beauty. He is said to fulfil all the desires of his devotees.

It is because of this faith that the region is called “Shiv Bhumi”. The Chaurasi area in Brahmaur has a magnificent temple dedicated to Harihar. It has numerous Shivalingas. In Brahmaur proper, there is no temple dedicated to Lakshmi Narain, Krishna and Rama although the people observe *Janmashtami* and *Ram Navami* too.

Beliefs in charms, magic, enchantments, ghosts and evil spirits is common among the villagers of the state. To prevent the spirit of the dead, from haunting the family home and tormenting its surviving members, the people often make a kind of shrine. It consists of only four low walls with a little roof in the centre of a field. The members of the family often offer flowers at this shrine and believe that the restless soul has been safely lodged and propitiated and will no longer trouble them

The following are the most important spirits, in Simla hills :

1. Baolis, brooks and springs are supposed to be the abodes of *jalparis* (water nymphs) *matris*,
- 2 *Kali* is supposed to live on hills,
3. *Banshira* spirits live in the ruins of old buildings, in valleys or mountains,
4. *Dags* are ghosts connected with fields. If the crops in a given season yield less than the expected harvest, the difference is thought to be appropriated by a *dag*.

The people in Chamba and Kangra believe in evil spirits, which have to be propitiated on certain occasions. They are known as *avatars*—spirits raised to the level of local deities. An *avatar* is the spirit of a person who died childless. It is believed to be a malignant spirit bringing about illness and warning people in dreams of impending disaster.

The people believe that if rituals associated with the *devo-samskar* (people who have passed away) are not performed properly, the spirits of the diseased will not

rest in peace, and may harm their relations, or haunt them. To please the spirit, people build small houses in its name in an open space on the outskirts of the village. These houses are called *bangalauds* or *bedangs* and the spirits are believed to exist there peacefully.

The high priest is usually attired in typical dress. He wears a silk turban, a gold-coloured *kantha* round his neck and gold ear-rings, but his feet are bare. He carries a heavy silver mace and *thali* with *pūja* offerings like vermilion, rice, flowers, a piece of red cloth, a ball, the *shankh* and some milk. The *pūjari* is usually a Brahmin but a priest (*chela*) belonging to a menial class is considered specially auspicious. It is a curious fact that while in some parts of the country, a man of inferior caste cannot enter a temple, the priest there belongs to a lower community.

The animal intended for sacrifice is washed. Flowers and rice are showered on its head and then water and grass scattered on it. Meanwhile, the devotees hold copper coins in their hands. If the animal shudders, it is a sign that God has accepted the sacrifice. The animal is then killed and the priest chants *mantras*. He retains the skin, head and one leg of the animal, the rest is disposed of.

Sacrifices are offered on particular occasions, before ploughing the field, laying the foundation-stone of a house, and before putting in place the central beam of a roof, at births and marriages, on the 12th and the 14th day after a death, before a journey and for propitiating evil spirits.

Two days before I reached the Budhal river, a young man was drowned. On hearing the news, his relatives arrived at the spot with two he-goats and sacrificed them in the deceased's name.

Other Religions

There are few mosques and churches in the State. Gujjars of Chamba follow Islam and are a true loyal tribe. In fact excepting Gujjars and travellers there are very few Muhammadans to be found in the State. In villages they follow the Saint Lakh Data and are called Shaikhs.

In Simla, there are some famous churches, viz., Church of England, Church of St. Michael the Archangel at Jutogh, Church of St Saviour at Dagshahi and Union Church, etc.

A detailed list of gods is appended on the following pages. In the Columns of Territory, the names of old states are given to associate them with the myths.

The following is a list of the gods worshipped in the state :

<i>Sl No</i>	<i>Name of the god</i>	<i>Village or seat of the god</i>	<i>Territory</i>	<i>Remarks</i>
1	2	3	4	5
1.	Devī or Durga	Kiyari	Kotkhai and Kotguru	Devī is worshipped throughout the country.
2.	Chatur Mukh	Mailon	Kotguru	All the people believe in the god of Mailon. He is also worshipped in Kanehti and Rek and in all the small villages.
3.	Dum	Danthla		Worshipped only by the natives of Danthla
4.	„	Pumlahi		The god of one village only.
5.	„	Shamathla		Only natives of Shamathla worship this god.
6.	„	Dalan		The god of Dalan only
7.	Dhaneshar	Kepu		Worshipped by the natives of Kepu, Gharal and Nanja
8.	Marichh	Kirti		The natives of Kirti, Bhanana and Shawat worship this god
9.	Bhoteshar	Bhuthi		The god of the people of Bhuthi, Bagahar, and agriculturists of Mahori.
10.	Bandra	Devri	Kotkhai	The god of the Majhghor and Thakariaghor territories
11.	Chambi	Breon		The god of the agriculturists of Breon and Auri

1		3	4	5
12.	Dum	Nehra		The god of one village only
13.	Maha Deva	Purag		The god of half the territory of Chhe Bisi.
14	Nag	Chathla		The god of the natives of Chathla and Pungrish.
15	Kali Tuna	Rakh Chambi Kupar		This Kali is worshipped throughout the territory of Kotkhai
16	Sharavan Nag	Shoshan	Kotkhai	Worshipped in Gajdhar in the Kotkhai Tehsil and in Shila in Darkoti
17	Baindra	Khari and Pidara		Worshipped in these two villages alone
18	Naudharari	Pujarli		The patron saint of the people of Chewar, Gajdhar, Chehr, Shalewar, Darkoti State and half the territory of Chhe Bisi
19	Maha Deva	Dalsar		The god of the people of Dalsar only.
1	Nandan	Devri	Kanehti State	The god of all the people of Kanehti except those of Sadochi
1	Devi A'd Shakti	Kacher		Worshipped throughout this territory, but there are other minor village gods also.
2	Maha Deva	Koti Madhati	Kumhar- sain State	This god is worshipped in all the Kumharsain State, also there are other minor gods of the villages.
3.	Magneshar	Kot		The god of the Sel territory

1	2	3	4	5
4	Dum	Sarmala	Kumharsain State	The god of the Obadesh territory
5	Nag	Ghunda		The god of Ghunda in the Kumharsain State and of Chadyana in the Kotkhai Tehsil
6	Bandra	Dim		The god of one village
7	Dum	Himri		The god of the Chagaon territory.
8	Nag	Bagi		The god of the Chajoli territory
1	Bhima Kali	Sarahan	Bashahr State	This goddess is worshipped throughout the territory of Bashahr. Also there are other minor gods that are considered under this goddess.
2	Mahasu	Shekal		This is the god of agriculturists of Shekal only
3	Pabasi	Chapari		The god of the agriculturists of Balar in the Rawin State, Chapari and Loharkoti
4	Do	Gavas		The natives of all the villages, except those mentioned above, worship this god
5	Panch Nag	Jangleka, Devdi, Tangnu Pekha and Goshakwar		There is a temple to this god in each of the five villages

1	2	3	4	5
6.	Chasrala	Gosakvari		The god of two or three villages only.
7	Godaru or Pubasi	Daswani		The god of the Daswani territory.
8	Do	Khaniara		The god of Khaniara territory.
9.	Deva Shiladesh	Shiladesh		The god of the Larot and Shiladesh.
10.	Nag	Khabal		The god of the Khabal territory.
11.	Pubasi	Rohal		The god of Rohal
12.	Nerain	Jabal		The god of the Jogaha territory.
12.	Maha Deva	Pujali	Bashahr State	The rural god of Pujali and Betiani.
14	Deva	Jakhnoti		The god of Jakhnoti
15	Khantu	Devi Dhar and Ranol		The god of the Sari or Rajgarh territory.
16	Bakrala	Dalgaon and Korhu		The god of the Spel territory.
17	Balandra	Bachh-onchi		The god of half the territory of Mandalgarh
18.	Me har	Pojarli		The god of the other half of the territory of Mandalgarh.
19.	Navar	"		The god of the Navar territory.
20	Ladar	"		
21	Nerain	Nerain		
22	Diala	Karasa		The god of Ghori Karasa in the Navar territory.

1	2	3	4	5
23.	Shalu	Melthi	Bashahr State	The god of the Navar territory.
24.	Nageshar	Jharag		The god of the Pandra Sau territory.
25.	Devi Durga	Shil		Worshipped by the agriculturists of Shil.
26.	Mahasu	Mandhol		Worshipped by the native of Mandhol.
27.	Devi Durga Hat	Hat Koti	Bashahr, Jubbāl & Rawin States	Worshipped by the people of the Pandra Sau, Navar, Jubbāl and Rawin territories.
28.	Kharanco	Khara-han		The god of the Rek and Samat territories
29.	Falthan	Sholi		The god of Mastgarh and Alat territories.
30.	Khanasi	Barkal		The rural god of the Barkal territories.
31.	..	Mahbuli	Bashahr State	The god of the Sau territory.
32.	Kaleda	Kaleda		The god of two villages, Kaleda and Phola
33.	Chitar Khand	Brandli		The god of the Kan-chhin territory
34.	Mangleshar	Dwara		
35.	Lachhmi Narsin	Kumsu		The god of the Shalati territory
36.	Khantu	Majhali		The god of the Barshol territory
37.	Deva Kokhi	Darkali		
38.	Lachhmi Narsin	Pat		The god of Bari Ghor-wala and Kasha
39.	Devi Ji	Munush		

1	2	3	4	5
40	Tangleshar	Deothi		The god of the Hochhi territory, Majhali and Chaksa villages
41.	Nag	Kim		The god of Kim village
42	Chhari Gudri	Kareri		The god of one village only
43.	Jakh	Racholi		The god of four or five villages
44.	Gasu Devi	Gasu		The god of one village only.
45.	Basheru	Basherah		The god Tin Kothi, but all the people worship him.
46	Narain	Kimu		The god of the Chhe Bis territory.
47.	Lachmi Narian	Manhjeoli	Bashahr State	The god of the Nau Bis territory.
48	Jhangru	Manjgaon		The god of the Panjgao territory.
49.	Nag	Navaru		The god of Pat Sau territory.
50	Nag	Bari		The god of the Bari territory.
51	Devi	Taranda		The god of the peasants of the Taranda territory.
52.	Maheshwar	Songra		The god of the peasants of the Songra territory.
53.	Okha	Nachar		The goddess of the Nuchar territory.
54	Durga	Kamba		The goddess of the Ropi Kamba territory.
55	Maha Rudr	Kiao		The god of the Khioncha territory.

1	2	3	4	5
56.	Nag	Baranda		The natives of the Jagori territory worship this god.
57.	Jal	Sarpara		The god of the Kao Bil territory
58	Nag	Barua		The god of the Kila territory.
59.	Maheshwar	Bhaba		The god of the Bhaba territory
60.	„	Chagaon		The god of the Chagaon territory.
61.	Badri Nath	Kamru		The god of the Tukpa territory.
62.	Chandika	Kothi	Bashahr State	The god of the cultivators Shoa.
63	Thakur Dwara	Naising		Only cultivators of Naising village worship this god.
64	Raghu Nath	Sarahan		This god is worshipped throughout the country
65.	Narsingh Ji	Rampur]		
66	Balram Ji	Larsa, Dansa, Shingle Shaneri		Worshipped in four villages only.
67.	„	Nirat		Worshipped in Nirat-nagar only.
68	„	Nandla and Torsa		Worshipped in Nandla, Topsan, Cheoni, Goman and Dagoli
1.	The tombs of Mansagir and Dhanagir	Ghorna	Balsan State	The god of the people of all the territory; there are also separate rural gods in every village.
2	Devi Mansa	„		

1	2	3	4	5
3	Kadhasan	Deothi	Balsan State	The god of the farmers of the Dharti, Duel and Noti pargana
4.	Rai Re Mole	Kadharan		The god of the Kadharan, Shulgri and Dhar territories.
5	Cheoli	Shela		The god of the Shela territory
6	Chitra	Chandni		
7	Nag	Pal		The god of the Shalgaon territory.
8	Maheshwar	Mahasu		Worshipped by people of Majheti and Draunk parganas
9.	Kadhasan	Tali		
10	Bageshar	Bageshar		Worshipped by the people of Shakh, Katar and Bageshar of Balsan and men of the adjacent Sirmur villages.
11.	Nag	Kathori		
12.	Gon	Bakrari		By Kathori village only.
13	Nainon	Devti	Raivin, Keonthal State	The god of the Kalashi territory.
1.	Banar	Sharachli		The god of the Rawin territory.
2.	Mahasu	Hanol		
1.	Nigahu	Jaili	Punnar, Keonthal State	The rural god of Agla Punnar.
2	Baneshar	Chohag		The rural god of Pichhla Punnar.

1	2	3	4	5
1. Paddoi	Parol	Sangri State		Sangri, Kumbarsan and Bhajji States
2. Nag	Shedri			Bhajji, Sangri, Bashahr and Kulu
3. Bano	Banar			By Banar territory only.
4. Marichh	Sawan			By Sawan territory only.
1. Grehn	Deoti	Ghound State		The god of the Shila territory.
2. Shilgur	Ghund			The god of the Prala territory.
3. Thakur-dwara	Ghund			All the cultivators worship it.
1. Banthia	Chikhur	Theog		
2. Do	Janog			
3. Jimpur	Padrog			
4. Mahasu	Gajyari			
1. Banar	Sharachli	Jubbhal State		The god of the Barar territory in the Jubbhal State. Also the Rana of Jubbhal worships him
2. Mahasu	Hanol			The god of all Jubbhal State
3. Shingul or Bijat	Sarahan			The god of the Bis Sau territory
4. Rathi ka Banar	Barhal			The god of Barhal village only.
5. Santopla	Dhar			The god of Dhar village only
6. Shari	Shari			The god of four villages in the neighbourhood

1	2	3	4	5
7.	Devi	Jubbai	Jubbai State	The goddess of the Barar territory. The Rana also worships her.
8	Devi	Harkoti		All the natives of territory surrounding Jubbai worship the goddess.
9.	Rihatna	Thalog	Jubbai State	The god of the Jakholi territory.
10	Gona	Bodhna		The rural god of the Peontra territory
11	Devi Jagrasan	Pojarli		
12.	Kanera	Do		The rural god of the Shak territory
13.	Devi Dundi	Dhabas		The rural god of the Hamal territory.
14	Dnm	Bhot		The rural god of the Jakholi territory.
1.	Mahasu	Poriya	Tharoch State	The god of all the country
2	Mahsehwar	Mashran		
3.	Mahasu	Hanol		
1	Than	Sawan	Sangri State	Worshipped in the Maghidhar territory
2	Tawansi	Baragaon		

Magic

APART from appeasing the spirits of the dead, the tribals have recourse to magic. They seem to possess some special power, which is either inborn or achieved by practice. Special effects : the victim's eyes become glazed and he cannot utter a word (*vashukaran*); the person is subtly poisoned (*maran*); a person acquires certain traits by carrying a piece of an animal's skin or a portion of its limb or it serves as protection against the enemy.

Other magical effects are said to make a man appear a pale shadow of his former self, or inflict a deadly disease on him.

Belief in witchcraft is common. The *dayans* (witches) seem true to legend, broomsticks and all. As soon as night sets in, they leave their houses placing broomsticks near the bed but cast a spell on their family who feel that they are present there. The *dayans* ride on some bird or beast and assemble in a forest and sing and dance throughout the night. They return to their homes before people wake up.

If a *dayan* wants to kill a person, she flies to a jot and to get some herb and later makes the victim eat it. If not treated in time by a *chela*, the victim dies mysteriously. Curiously, there are girls who are willing to learn witchcraft from the *dayan*. This is entirely voluntary.

There is a witch doctor too who is known as *gardi chela*. He worships most of the tribal gods and is said to have special powers. For example, he treats people affected by witchcraft, when the *dohis* (patients) seek

his help. He starts strumming on the *dupata* (an instrument like the sitar) He throws a *kawi* towards the *dohs* and casts a spell on them. They start dancing and finally disclose the name of the *dayan* who gave them a *booti* (herb)

The *chela* then makes the patient put his palms and feet into a bucketful of water

Then he dusts the patient's body with a peacock's *muttha*. Particles of dust, feathers, etc., drop into the water. The treatment goes on for a week, or until the *doli* recovers

Occasionally a person buries a tuft of hair, a *trishul*, some possession of a dead man or an effigy made of turmeric in his enemy's house. The household members there fall ill and seek a *chela's* help. The latter brings a *mani* (wooden pot) and keeps it in the house. The neighbours gather here; a *kanguana* (red thread) is tied to a visitor's wrist and the pot is put into his hand. The *chela* chants mantras and scatters rice about. The man is led by the pot to the spot where the spell was cast.

When the man stops, the *chela* repeats the mantras. When the action is repeated three times, the *chela* asks the people to dig the floor, where the man with the *muti* has halted and the buried articles are found. The family members recover in due course. The *Mani* is also used to recover stolen goods

In Trance

To get himself into a trance, the *chela* sits cross-legged on the floor and incense is burnt in front of him. The tribals form a circle round him and chant the praise of Manimahesh, Shiv, Kelang and Burbuhari

After a few minutes the *chela* begins to sway. He seems to be under some strong feeling. A glass of

water is given to him and he inverts it without spilling a single drop. He sprinkles some water on his body, the rest is given to the patients to drink. They appear to be cured.

He also has the power to answer any question by means of a queer rite. He throws Vermilion around him. He puts some on his tongue and rest of the colour over his mouth. After this, he seems immune to injury though he strikes his back with an iron bar or tries to prick it with a sharp instrument. When he thus appears to be lost to the world, is the appropriate time to ask questions.

A black he-goat is sacrificed when the *chela* is in a trance-like condition, and he sucks its blood. The *mantra* is of great importance in the practice of magic. It either bestows benediction, or exercises restraint upon an object or individual.

In some places of Simla hills, the priests act as magicians. They are mostly Brahmans and not like the menial caste *chelas* of Brahmaur. It is generally believed that the attendance of a magician at any one's house means that he has been summoned either to call up spirit or to disclose some secret or make some one receive a minor injury.

Sacrifices

A common sacrifice is that of a goat. One loin of the goat is given to the person offering it, and the remainder distributed among the priests. Two or fourteen or twenty-five paise are given to the priest for each goat.

Sacrifices are of six kinds.

1. Goats and male sheep are sacrificed to all deities except Krishna and Rama.

2. Goats are sacrificed in the name of a *devi* or Kali.
3. Sheep are sacrificed in the name of Bhairon, Lonkra and Narsingh.
4. Buffaloes are sacrificed to the younger Lonkra and to a *devi*.
5. Fowls, pigs, fish and lizzards are offered to the lesser Kali.
6. Floral offerings are made almost daily and consist of all kinds of flowers, *dubh* (grass) and young barley.

Generally, the family priest officiates at the time of sacrifice, but one can also sacrifice without the priest's aid, at the temple. The head of the victim is placed before the image of the *deota* first, so that it may drink the blood. If the sacrifice be of the first three kinds, one loin is given to the person who offered it and the remainder is distributed among the devotee and the priest. Sometimes the sacrificial animal is buried. In some places the head and liver of the sacrificed goat are kept by the priests and *devas*, and the remainder is given to the offerer.

The sacrifices of the fourth and fifth kinds are offered by *kolis*, *mochis* or shepherds. Sometimes instead of a living creature, images in flour or silver are offered, or the living beast, without being sacrificed, is let loose in the god's temple. The animal remains in the forest and the temple custodians look after it. When fat, it is sold and the money thus realised is added to the god's treasure. If the image be of silver, it is stored in the treasury, and if the image be of flour it is cooked in oil or butter and eaten by the priest.

Human Sacrifice

In ancient times, women and children were also offered as sacrifice to Kali or a *Devi* and the men were sacrificed to Lonkra. Legends go that in good old days the men had their heads cut off and offered to Jawalamukhi, Kali, Bhimakali, Bhairon Bir, etc., and put them in the sacrificial fire. Other people cut their tongues and offered them to the goddess.

Worshippers now do not offer any part of their bodies in sacrifice, instead the goats are sacrificed in place of human being.

Legends

Every year, in the month of March or April, a fair takes place at a small temple above Chamba. This recalls an ancient case of human sacrifice, for it was here that a queen who was being taken for immolation at a water channel rested for a while.

When Raja Sahil Varma (920-940 A D) moved the capital of his state from Brahmaur to Chamba, it was found that the new place did not have enough water. So a *kuhal* was made from a stream some distance away.

The legend goes that the god of the stream refused to release water into the *kuhal* unless a human sacrifice was made. The Raja then had a dream indicating his Rani should be offered. Some people believe that the queen herself dreamt this.

The queen was carried in a ceremonial procession to the head of the *kuhal* and buried alive.

Another famous instance is that of Rani Kundla's sacrifice. A fair is held at the site of her death, at Chari, five miles away from Dharamsala.

Kundla was the daughter-in-law of a king of Chari.

She was also sacrificed to make a Kuhal flow. The song tells how, while she was being walled up, she requested the masons not to cover her eyes, so that she would be able to see her husband when he later came there. Her last words were: "Continue flowing, oh kuhal, continue for ever Let thy water flow for twenty-two miles."

Another touching tale, is also recorded in a folk song of the Kangra District. Here a spring was dug but the water would not rise. Astrologers divined that only the sacrifice of the eldest daughter-in-law of the local king would make the water appear.

The poor lady had shortly before given birth to a son, and was staying with her parents. Nevertheless, she was brought to the site of the spring and walled up

And when the masons had finished their work, says the song, "water came leaping up"

In yet another place the youngest daughter-in-law of a local *thakur* (princeling), named Beenchi, after a flower, was similarly sacrificed. Her request to the masons was to keep her head uncovered so that her mother could braid her hair and her husband feed her.

The legend goes that her husband arrived while she was being sacrificed and offered her some white *beenchi* flowers. These immediately turned red, and ever since the *beenchi* plant has yielded red, not white, blooms.

Such sacrifices, though sanctioned by society, were not always accepted with good grace. In Manchat, in the remote area of Lahul near the Tibetan border, a queen who was buried alive put a curse on the area. This was that nobody there would reach an age beyond hers at the time of her sacrifice.

A case of sacrifice in the 13th century led to war. Suketan, the queen of a king called Bhosal in Garh Dhek, in the picturesque Kulu Valley, was buried alive

to make a *kuhal* flow. Like the woman of Kaloha, Suketan had a small child, which she continued to suckle while she was being entombed.

Her brother, the Raja of the nearby state of Suket, was so enraged to hear of Suketan's immolation that he invaded Garh Dhek. Bhosal was dispossessed of his principality, and Tita Mehta, the minister responsible for the sacrifice, was flayed alive and then cut into pieces.

Public Figures

WE are giving here the short life sketches, particularly of the present Cabinet Ministers of H.P., which we received through our personal sources. However, we could not include some other important personalities of the state because no written material was available on them.

Dr. Y. S. Parmar

Dr. Y. S. Parmar, M.A., LL.B., Ph.D., son of Bhandari Shivanand Singh Parmar, is a popular leader, successful lawyer and an eminent writer. Born at Chanhalag, District Sirmur, on August 4, 1906. Dr. Parmar was educated at F.C. College, Lahore, and Canning College Lucknow, Lucknow University. He had been lawyer, member, Seva Samiti, Nahan, during 1919-20; member Theosophical Society, Dehra Dun in 1929; sub-judge and magistrate First Class, Sirmur state in the year 1930-37; Secretary, Nahan Cricket Club (1937-39); member of executive of the Southern Punjab Cricket Association during 1938-40; District and Sessions judge, Sirmur state 1937-41. He resigned in 1941 due to political differences and was exiled from Sirmur state in 1941.

Dr. Parmar had been an Advocate in Judicial Commissioner's court, Himachal Pradesh. He had also been the Secretary, Sirmur Association, Delhi during 1943-46, the President Himalayan Hill States Regional Council of the All-India State People's Conference 1947; Member, Grouping and Amalgamation Committee of the AISPC in

1947. He successfully organised *satyagraha* in Suket State in 1948 which culminated in the integration of the Hill State into Himachal Pradesh

He was nominated to AICC in 1948. He was a Member, Chief Commissioner's Advisory Council in 1948, Member, Constituent Assembly in September 1948; Secretary, Gandhi National Memorial Fund, Himachal Pradesh; President, Himachal PCC 1948-50, President, Government of India Press Workers' Union, Simla in 1950 and President CPWD Workers' Union, Simla in 1950.

Dr Paimar is a great scholar and an eminent writer. He has published a number of articles and the following books :

Social and Economic Background of Himalayan.
Polyandry ,
Himachal Pradesh Its proper Shape and Status ,
Himachal Pradesh Case for Statehood ,
Himachal Pradesh Area and Language and Strategy
for Development of Hill Areas

One may be surprised to know that such a busy man is a lover of sports too. He plays cricket and tennis. His other hobbies are hunting, planting orchards, music and pictures.

Dr Paimar was a leader of Indian Parliamentary Delegation to the Inter-Parliamentary Conference at Istanbul in 1951. He returned to the Himachal Legislative Assembly and elected its leader and Chief Minister for the period from 1952 to '56. He was also a member of Parliament in 1957. He was elected President of the Himachal PCC in 1960.

Further he had been an advocate, Supreme Court, in 1961. He was Director, Congress Workers' Training Camp, President HPCC during 1961-62 and 1963, Chief Minister of the Pradesh in 1963 and was again elected to

Himachal Vidhan Sabha from Renuka constituency in 1967. He has been serving the country as the Chief Minister of Himachal Pradesh continuously since 1967.

Dr. Parmar is not only a leader but a great founder of the State. The Chief Minister is hopeful about the bright future of the State. In a recent message, he says, "The enhanced status will give us an opportunity to reflex priorities in view of our needs and resources. It will be our endeavour to ensure that each and every *paisa* is utilised in a manner which gives maximum benefit to our Pradesh. At the same time the interests of the country as a whole will of course be equally dear to us."

Following is a list of new Council of Ministers and the members of Rajya and Vidhan Sabha. We are also giving the biographical data of the state Cabinet ministers, we could gather from here and there.

Governor

Shri S. Chakravarti

COUNCIL OF MINISTERS

Dr. Y S. Parmar	Chief Minister
Sh. Karam Singh	Finance Minister
Sh. Lal Chand Prarthi	Revenue Minister
Sh. Padam Dev	Forest Minister
Sh. Hari Ram	Transport Minister
Sh. Ram Lal	Education Minister
Sh. Sukh Ram	Development Minister
Sh. Guman Singh	Chief Parliamentary Secretary
Sh. Nek Ram Negi	Deputy Minister (Public Relations)
Sh. Daulat Ram Sankhyan	Deputy Minister (Development)
Sh. Kartar Singh Wazir	Deputy Minister (Forest)
Sh. Mengha Singh	Deputy Minister (Industries)
Sh. Vidya Dhar	Deputy Minister (P.W.D.)
Sh. Kultar Chand Rana	Parliamentary Secretary

RAJYA SABHA**Members**

Shrimati Satya Vati Dang
 Dr Salig Ram
 Sh Roshan Lal

VIDHAN SABHA

Sh Des Raj Mahajan	Speaker
Sh Amin Chand	Deputy Speaker

Members

Congress (R)	40
Jan Sangh	7
C P I.	2
Independents	11

Shri Karam Singh
(Finance Minister)

Born in 1919, Shri Karam Singh is an agriculture graduate. He took active part in Praja Mandal movement in 1947 and later joined Congress in 1948. An outstanding social worker Shri Karam Singh was elected as Member of Himachal Pradesh Legislative Assembly on Congress ticket in 1952.

Shri Karam Singh was elected to the H P Territorial Council after its constitution in 1957, and became its first Chairman.

He was re-elected Chairman of the Himachal Pradesh Territorial Council in 1962, and on restoration of democratic set up in the Pradesh on July 10, 1963, he became Revenue Minister in Dr. Y S Parmar's Cabinet.

Shri Karam Singh was again elected to Himachal Pradesh Vidhan Sabha in 1967 elections.

Shri Lal Chand Prarthi

(Revenue Minister)

Born in March, 1916, in a respectable Brahmin family of Nagar, the old capital of Kulu, Shri Lal Chand Prarthi after schooling in the local High School left for Lahore and graduated in Ayurveda from S.D. College in 1934. There he came in close contact with the Revolutionary Party and became a leading figure in the Student Congress.

Shri Prarthi started his public career as an ardent social worker and successfully organised mass adult education programme in Kulu as a result of which he was appointed a panchayat officer. When the All India Congress Committee launched *Quit India* movement in 1942, he resigned and entered into active politics and was appointed District Congress Organiser in Kangra.

In 1952, he was elected to the Punjab Legislative Assembly and was again elected to the Legislature in 1962. He has been convener of the District Congress Kulu since 1964. As a student of Art, Culture and Folk Research, Shri Prarthi has made a name for himself and his services in this field are widely recognised.

Shri Prarthi was appointed Minister for Cooperation, Himachal Pradesh in January 1967. He was returned to Himachal Assembly in February 1967.

Shri Padam Dev

(Forest Minister)

Shri Padam Dev who was born in 1901, joined the national struggle for independence in early age and took part in the Salt Satyagraha. An outstanding social

worker and organizer, he was elected President of Himalayan States Praja Mandal in 1930. He took part in Hyderabad Satyagraha in 1939, and was sentenced to 25 months' imprisonment. Again he was sent to jail in 1941 for revolutionery activities. He also courted arrest in *Quit India* movement in 1942.

Shri Padam Dev was appointed the first General Secretary of Himalayan Hills States Regional Council. He was a front rank leader of the *Suket Satyagraha* which lead to the integration of Simla Hill States to form Himachal Pradesh.

He was appointed member of Himachal Pradesh Advisory Council in 1948 which he resigned later.

Shri Padam Dev was elected to Himachal Pradesh Vidhan Sabha in 1952 on Congress Ticket and became Home Minister in the first Cabinet of the Pradesh led by Dr. Y. S. Parmar.

In 1957, he was elected to Lok Sabha and in 1962 to Himachal Pradesh Territorial Council. He was again elected member of Vidhan Sabha in 1967 elections.

Ch. Hari Ram (*Transport Minister*)

Ch. Hari Ram was born on March 1, 1899, in Una Tehsil. He passed his B.A., LL.B. in 1924, and has been a practising lawyer since then.

A veteran Congress worker since his college days, Ch. Hari Ram took active part in the Non-Cooperation movement. He courted arrest in connection with agitation against Rowalt Act.

Ch. Hari Ram was a member of the Punjab Legislative Assembly for over 14 years (1952-66), and was Deputy Minister for Development of Hilly Areas and Tourism in Punjab (1962).

He became a member of the Himachal Vidhan Sabha

in November 1966, following integration of Punjab hilly areas with the Pradesh. He was returned to Himachal Assembly from Kangra Constituency during 1967 elections.

Shri Ram Lal
(*Education Minister*)

Born on January 15, 1929, at village Barthata in Tehsil Jubbal, District Mahasu, Shri Ram Lal graduated from the S D College Simla, in the year 1951. He did his LL B from Law College, Jullundur, in the year 1955.

Shri Ram Lal was elected as a member of the Territorial Council in the years 1957 and 1962. He became an M L A on July 1, 1963, when the erstwhile Territorial Council was converted into Vidhan Sabha.

Having earlier been Chief Whip of the Pradesh Congress Assembly Party and Chairman of the Public Accounts Committee, Shri Ram Lal was appointed Chief Parliamentary Secretary on January 3, 1966. He was again elected to Himachal Vidhan Sabha in February 1967, defeating his rival by the largest margin obtained by any other winner in any constituency in the Pradesh.

Coming from a leading agriculturist family. Shri Ram Lal was an outstanding athlete, a keen Footballer and Captain of the College Volley Ball Team. Besides, having a brilliant educational career, he evinced keen interest in the social and political life of the Pradesh and the country. He also organised various literary, social and dramatic societies.

Shri Sukh Ram
(*Development Minister*)

Born on July 26, 1926, at village Arniana, District Mandi, Shri Sukh Ram passed his B.A. from Govern-

ment College Mandi and LL B. from Law College, Delhi

Interested in social service since college days, Shri Sukh Ram, has always been in the front rank in all campaigns for ameliorating economic and social conditions of the masses

Shri Sukh Ram joined municipal service in 1953, and served till 1962, as Secretary of Mandi Municipal Committee. He was elected to the Himachal Pradesh Territorial Council in 1962. He became an M L A after conversion of the Territorial Council into Vidhan Sabha in 1963. He was re-elected to Himachal Pradesh Assembly in February, 1967.

An active member of the Vidhan Sabha, Shri Sukh Ram is a forceful speaker and has relentlessly espoused the cause of the down-trodden. He has carried a tirade against evils of drinking and child-marriage in his area and has succeeded admirably in his efforts.

Shri Guman Singh
(*Chief Parliamentary Secretary*)

Born on March 28, 1932, at Kandon Cheog village, Sirmur district, Shri Guman Singh is a law graduate and a practising lawyer.

Being a practical farmer and a conscientious worker, he devoted himself during his school days to the uplift of backward people of his area and organised them into Renuka Sewa Sangh. He worked as the General Secretary of Sirmur District Congress Committee for a decade.

His sociable nature, hardwork and service-oriented qualities endeared him to his people and he was elected to Pradesh Territorial Council in the years 1957 and 1962. During this period, being a member of the Education Board he was responsible for getting a net work of

schools opened in Trans-Giri, the most backward area of Sirmur district.

On conversion of the Territorial Council into Legislative Assembly, Shri Guman Singh headed Govt. Assurances Committee, Agricultural Marketing and Grading of Potatoes Committee and Public Accounts Committee besides his association with the Panchayati Raj Committee.

After his election to Himachal Vidhan Sabha in 1967, Shri Guman Singh became the Chief Whip of Congress Legislative Party.

Shri Nek Ram Negi

(Deputy Minister, Public Relations)

Born on April 18, 1932, at Narkanda (Mahasu), Shri Nek Ram Negi passed his Matriculation from the Virgarh High School.

Elected to Lok Sabha in 1957, Shri Negi was the youngest member. He was a member of the Parliamentary Delegation to Sikkim and Bhutan in 1960, and was also a member of the Consultative Committees of the Union Ministries of Information and Broadcasting, Works, Housing and Supply and Home Affairs, besides, his association with the Advisory Committee of the Union Home Minister on Himachal Pradesh.

Shri Nek Ram Negi was elected to Himachal Pradesh Territorial Council in 1962, and became an M L A. after conversion of the Territorial Council into Vidhan Sabha in 1963. He was again elected to the Vidhan Sabha in February 1967, from Kandaghat constituency.

Coming from a rural family, Shri Negi has been taking special interest in social work for ameliorating the lot of peasants and Scheduled Castes. He is a keen horticulturist and has specialised in apple cultivation.

Shri Daulat Ram Sankhyan
(*Deputy Minister, Development*)

Born in a rich family of village Panchayatan, District Bilaspur, on December 16, 1919, Shri Daulat Ram Sankhyan, became a rebel at an early age of 10, when in 1929, in Swadeshi Movement, he joined with his seniors in burning imported cloth and goods in his state.

Since then Shri Sankhyan remained in the fore-front in all Praja Mandal agitations in Bilaspur for which he had to suffer humiliation, imprisonment and confiscation of his business and property. He also took a leading part in organising Praja Mandal work in the Pradesh under the leadership of Dr Y S Parmar which culminated in the integration of erstwhile princely states including Bilaspur to form Himachal. Later, he organised Congress Party in Bilaspur. He became President of the Himachal Pradesh Congress Committee in 1957.

Shri Sankhyan has rendered great service in the cause of rehabilitations of Bhakra oustees. He formed Bhakra Sufferers Association in 1952. He has also been representing interests of Bilaspur citizens as a member of the Bilaspur Oustees Committee. His special interests are development and cultural unity of hilly areas.

Shri Kartar Singh Wazir
(*Deputy Minister, Forest*)

Belonging to a famous Pathania family, Shri Kartar Singh Wazir is the grandson of Wazir Ram Singh Pathania, who revolted against the British and was exiled in Rangoon.

Bards of Kangra still sing the heroic deeds of Wazir Ram Singh, who in 1850 announced with the beat of drum that "British Raj has ceased to be", and whose decedents were debarred from any Government service.

by the British as punishment for rebellion

Shri Wazir who has behind him a record of outstanding social work in his area since long, is a renowned horticulturist. He was given the award of Udyan Pandit for his citrus orchards in 1964. He was elected unopposed as Chairman of his Block Samiti.

Shri Kartar Singh Wazir was elected to Himachal Pradesh Vidhan Sabha in February, 1967. Unassuming and having simple tastes, Shri Kartar Singh is known for his devotion to the cause of development, cooperation and Harijan welfare.

Shri Mehnga Singh (*Deputy Minister, Industries*)

Born on July 1, 1924, at village Chalet, in Una Tehsil, Shri Mehnga Singh after early schooling, joined the then Royal Indian Navy in 1941. He took active part in Naval Mutiny against British Raj in 1946, and had to lose two year's seniority as punishment for that.

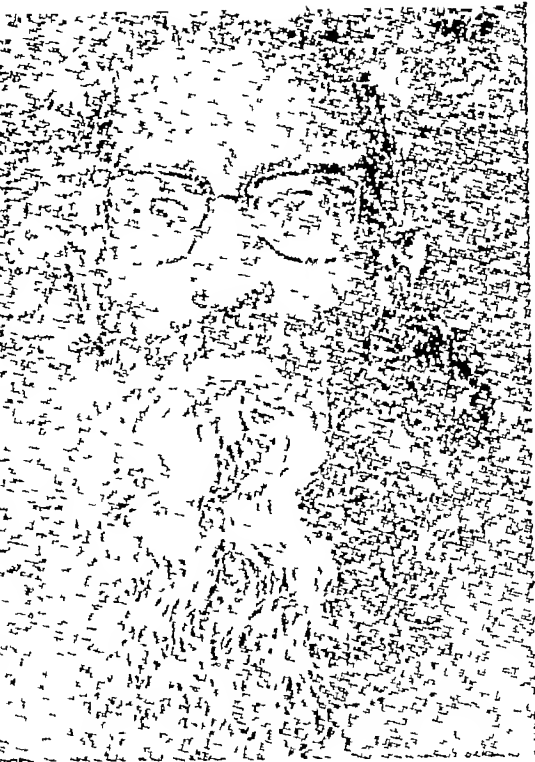
Shri Mehnga Singh travelled widely throughout the world during his naval career. He retired from Navy in 1959, as Chief Petty Officer.

Returning home in 1961, Shri Mehnga Singh took to social work. He helped greatly in defence effort in his area during Chinese and Pakistani aggressions.

New to politics, Shri Mehnga Singh was elected to Himachal Pradesh Assembly from Gagret constituency in February, 1967.

Shri Vidya Dhar (*Deputy Minister, P W D*)

Born in 1918, Shri Vidya Dhar joined Praja Mandal movement in erstwhile Chamba State at an early age.



Shri Lal Chand Prarthi
Health Minister



Shri Sukh Ram
Development Minister



Shri Ram Lal
Minister



Shri Karam Singh
Finance Minister



Shri Hari Ram
Transport Minister



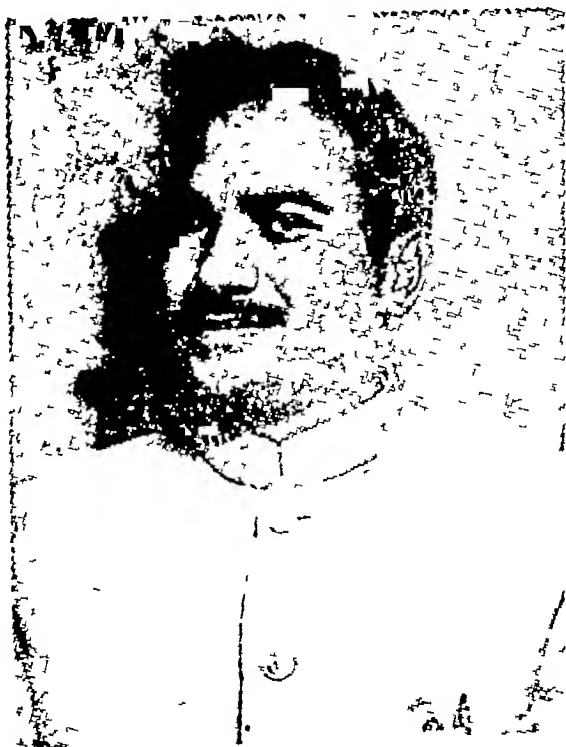
Shri Padam Singh



Shri Vidhya Dhar
Deputy Minister, PWD, MPP & P.
Elections & Welfare H. P.



Shri Kartar Singh Wazir
Deputy Minister, Forests



Shri Nek Ram Negi
Deputy Minister, Public Relations



The author crossing the Kharamukh bridge on the way to Brahmaur in Chamba district of Himachal Pradesh

and worked his way up gradually in public estimation through selfless devotion to people's cause

He was elected to Himachal Pradesh Legislative Assembly in 1962 on Congress ticket

Shri Vidya Dhar was elected to Himachal Pradesh Territorial Council in 1957 and became its Vice-Chairman

He was again elected to the Himachal Pradesh Territorial Council in 1962 and was re-elected its Vice-Chairman. He became M L A after the Council was converted into Vidan Sabha in 1963

A very popular public figure of Chamba district, Shri Vidya Dhar was elected to Himachal Pradesh Vidhan Sabha in 1967 elections

Shir Kultar Chand Rana (*Parliamentary Secretary*)

Shri Kultar Chand Rana was born on December 23, 1922 at village Kehra, Kangra District. He passed his B A , LL B , and Diploma in Journalism from the Punjab University, Lahore.

Shri Rana started practising law at Dharamsala. He was closely associated with the co-operative movement and Panchayat Raj and was Managing Director of the Kangra Central Cooperative Bank. He was also President of the Panchayat Samiti, Bhawarana, Kangra District Whole Sale Cooperative Society and Kangra District Cooperative Union.

Shri Rana was elected to the Himachal Pradesh Vidhan Sabha in 1967. He has been the Chairman of the Estimates Committee and the Himachal Pradesh Board of Education

Shri Des Raj Mahajan
(*Speaker*)

Born in 1921, Shri Des Raj Mahajan is a law graduate. He practised law for 19 years in Punjab and Chamba. He was elected as President, Chamba Municipal Committee in 1958 and worked in various capacities viz as Secretary, Pradesh Harijan Sewak and Adim Jati Sewak Sangh, Honorary Recruiting Officer.

Shri Mahajan was elected to Himachal Pradesh Territorial Council in 1962. He has been the Chairman Himachal Pradesh Bharat Sewak Samaj and President of Himachal Pradesh Sadachar Samiti since 1965 and Speaker, Himachal Pradesh Vidhan Sabha since 1963.

His special interests are Cultural activities, shooting, sports etc.

Places of Interest

HIMACHAL since time immemorial fired the imagination of poets for scenic beauty and romantic air. It has a happy hunting ground for big enthusiasts, a theatre for film-producers, a research field for Geologists, Geographers, Anthropologists and Sociologists. It is an ideal place for young romancers, a ground for game lovers, and an abode of saints too. Himachal is virtually a nature's chosen paradise. Let's have a glimpse of this dreamland through these hill stations.

Simla

The scenery round Simla hill is really very fine. The valleys on either side are deep, almost precipitous, and thickly clothed with forest. To the south, the Kasauli and Satathu hills appear in the immediate foreground and behind them the plains stretch out to the horizon. Perched on several small spurs of the lower Himalayas at a height of 7,262 feet above sea-level, Simla, the 'Mountain City of India', is the headquarters of the Himachal Pradesh Administration and occupies a unique position as a base for travelling into the interior of State. The largest hill resort in India and the queen of mountains, Simla has magnificent public buildings, several first class hotels and restaurants, posh shopping centres and cinema houses. The people have a varied ethnic background and many wear modern dress.

All around the town, are excellent walks. A climb to the summit of Jakku offers a panoramic view of Simla and surrounding hills.

About two miles below the Ridge, the heart of Simla, lies Annandale, a pretty ground which provides fun and sport to hundreds of visitors during the summer

In winter, Simla's main attraction is its ice-skating which attracts enthusiasts from many parts of the country.

Some of the popular picnic spots around Simla are: the Chadwik Falls (two miles from Summer Hill Post Office), Glen ($1\frac{1}{2}$ miles from Kennedy House), Prospect Hill (half mile above Boileau Ganj), Janga Nali (six miles from Simla) and Taradevi (five miles from Simla).

One-day outings to Mashobra, Naldera, Wild Flower Hall, Kufri are also very enjoyable while the road transport can be used for visiting places like Chail (28 miles *via* Kufri) Tattapani (33 miles) for doing longer trips in a day

Dalhousie

Dalhousie is in many ways a hill station par excellence. Nestling in the outer slopes of the Dhauladhar range among the scented and stately oak and pine trees, Dalhousie is known for its bracing climate, picturesque scenery and lovely picnic spots within easy reach. It is also the gateway to Chamba, the valley of milk and honey.

Originally conceived as a sanatorium by its founder, Lord Dalhousie, it is today one of the best of all inexpensive hill stations. Its natural beauty, invigorating air, warm sunshine and quite surroundings combine to make it one of the finest holiday resorts

Extending over an area of 13 sq kms. (5 sq miles), Dalhousie comprises five distinct hills, namely Balun, Kathloag, Potreyn, Tehra and Bakrota with heights ranging between 1,525 metres or 5,000 feet and 2,378 metres or 7,800 feet. The most distinctive features

of Dalhousie are the open and colourful valleys, level walks and interesting tracks amidst dense forests. On a clear day it is fascinating to see the Chenab, the Beas and the Ravi meandering down the rosegrey vistas of the valleys. The snow-capped ranges of Dhauladhar rise to awe-inspiring heights of 5,490 metres or 18,000 feet to 6,405 metres or 21,000 feet.

Among the charms of Dalhousie may be mentioned the lovely picnic spots of Panjpulla, Kalatope, Dainkund and Khajjar.

Complete with all the amenities of a well-developed hill station, Dalhousie is conveniently connected with Pathankot, the nearest rail-head at a distance of 80 kms or 50 miles, by an all-weather road and furnishes a welcome change to a visitor from the parched plains. Suiting eminently the pocket of the middle-income group visitor, it is equally fascinating for a holiday-maker, a painter, a botanist, a shikari and a fatigued business man looking for relaxation.

Chamba

Situated on the right bank of the Ravi at a height of 3,000 feet above sea level, Chamba is known for its ancient temples. The Bhuri Singh Museum houses an excellent collection of paintings of the Kangra and Bassoli Schools, and the famous, historical ground popularly known as Chaugan. This is the headquarters of a district and a base for various exciting treks into the valleys around. The "rumal" of Chamba is a work of art and among the local crafts may also be mentioned the Chamba "Chappals".

Brahmaur

Situated at a distance of 42 miles from Chamba

town, Brahmaur (6,000 ft.) is known for its ancient temples. The place has an historical background as it had been the capital of Chamba for 400 years. The best time to visit the place is between May and September. The journey is covered in two stages from Chamba to Durgethi (23 miles) by bus and further on foot or by jeep.

Mandi

Situated on the left bank of river Beas, Mandi wears an impressive appearance with mountains providing an excellent backdrop. It is 132 miles from Pathankot and 102 miles from Simla *via* Bilaspur. Regular bus service connects Mandi with both these places. A narrow-gauge rail link also comes upto Jogindernagar from where Mandi is 35 miles.

Situated at a height of 2,500 feet above sea-level, the town abounds in beautiful stone-carved temples among which Bhutnath, Triloknath, Panchvaktra and Tarna are the more famous. The river bank is studded with ancient temples which attract many visitors, particularly students of archaeology. The town is a base for visitors to Kulu, Manali and Lahaul (*via* Rotang Pass).

Sundernagar

Built on the raised edge of the fertile Bath Valley, the beautiful town of Sundernagar (3,913 ft) is known for its shady walks amidst towering trees. The Sukhdev Vatika and the temple of Mahamaya, perched on a hill top, are visited by thousands of devotees. There is also a P.W.D. Rest House.

Janjehli

Situated at a distance of 42 miles from Mandi, Janjehli is a paradise for hikers. About half of the distance (upto Gohar) is motorable while the rest offers an exhilarating trekking opportunity. From Gohar, one can trek to Bajahl, a distance of eight miles, which has a beautiful rest house in the midst of thick forests. Janjehli, with a Forest rest house, is 12 miles from Bajahl. From Janjehli, one can trek to Sikari (11,019 ft) which is a challenge to the hiker.

Other places of tourist interest in the district are Darang and Gumma, known for salt-mines, at a distance of 11 miles and 27 miles respectively from Mandi on the Pathankot-Mandi Road.

Tattapani

33 miles from Simla, Tattapani derives its name from the hot-water sulphur springs on the right bank of river Sutlej, is a spacious tourist inn besides a Forest rest house.

Bilaspur

Bilaspur is situated at a distance of 58 miles from Simla and 40 miles from Kiratpur (on the Chandigarh-Nangal highway). It is connected by bus service with Simla, Mandi and Rupar.

Among the town's major attractions are the Vyas Gufa, where Rishi Vedvyas is believed to have meditated, and some ancient temples including Shri Ranganathjee Temple and Shri Gopal Jee Temple.

The old town, as it stands today, will soon submerge in the Gobind Sagar of the Bhakra Dam. A new modern township at a higher altitude than the old town is fast coming up to house the oustees.

Nahan

Nahan is a well laid-out picturesque town, known for its cleanliness and dust-free streets. Situated on an isolated ridge, in the Shivaliks, Nahan has several famous temples and tanks which considerably add to its attraction

Town's special attractions are its three lovely and lonely walks, known as the Villa, the Military and the Hospital Rounds, which give a pleasant view of surrounding areas. The Nahan Foundry, and the Himachal Rosin and Turpentine Factory are its other attractions.

There are several attractive picnic spots in and around Nahan including Bikram Bagh and Khaddar-Ka-Bag with their extensive orchards.

Paonta

Situated at a distance of 28 miles from Nahan on the Nahan-Dehra Dun Road, Paonta is an important pilgrim centre for the Sikhs. Guru Gobind Singh once sanctified the town by his stay. Here now stands majestically an impressive Gurudwara on the bank of Yamuna. The town is thronged by thousands of pilgrims on the occasion of Holi festival in the month of March.

The newly-developed industrial units are the other attractions of Paonta. Paonta's main advantage is its situation. It is almost at equal distance from Dehra Dun, Jagadhri and Nahan.

Kalpa

Kalpa is the headquarters of Kinnaur district and commands an impressive view of Kinner Kailash (22,000 ft.). From Kalpa, one proceeds to Pooh and

Namgia on the right side of the Sutlej river while Riba, the land of grapes, is situated on the left side of the river

Pangi

Only eight miles from Kalpa, the little wayside village of Pangi, with its four-set rest house, provides first halt to the trekker. From here one gets fine view of the Kinner Kailash. Five miles further on is Rarang, home of traditional traders between India and Tibet.

Kangra

The town of Kangra, anciently called Nagarkot, is the headquarters of the Kangra district, lying in 30°N and $76^{\circ}17'\text{E}$, on the northern slope of the low ranges which run through the centre of the district, it faces Dharmshala and commands a fine view of the Kangra valley. In the suburb of Bhavan is the temple of Devi Bajreshri whose gilded cupola is a conspicuous landmark and which contains a late Sanskrit inscription of about 1430 A.D. dedicating to Jawalamukhi and mentioning Sansar Chand I, the Katoh King of Kangra.

On the lofty ridge South of and above the town is Kot Kangra or the fort Kangra. The fort, surrounded on three sides by inaccessible cliffs, is still an imposing structure of stone, and in its highest part are the dwellings and temples of the old Katoh kings of Kangra.

Dharmshala

Dharmshala is a hill station which lies on a spur

of the Dhola-Dhar, 11 miles north-east of Kangra in the midst of wild and picturesque scenery. The station is well wooded with oak and other forest trees

About it, the pine-clad mountain side towers toward the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kangra valley, green with rice fields, a picture of rural quiet.

Owing to the excessive rainfall Dharmshala has a damp and relaxing climate, and is not a popular hill resort

Kulu

Kulu is literally a valley of hundred temples and a thousand deities. The valley offers a peace—a mysterious, spiritual peace—which pervades every nook and corner. The awe-inspiring grandeur of snow-clad mountains, the gurgling of a stream and the whispering of the winds among lofty deodars produces a strange and comforting tranquillity which takes immediate possession of the visitor and holds him under its spell. It appears that this peace was breathed into the mountains, trees, stars and streams of the valley by countless sages and *Rishis* who came here to contemplate

Spiritual peace, however, is not the only thing which the valley provides. There is something for everybody in Kulu. For the energetic trekker, there are numerous treks—short as well as long, easy as well as strenuous—to choose from. One can travel along broad bridle-path through delightful wood and lovely valley. One may go off the beaten track to explore. Climbing above the tree-line one will find meadows covered with wild flowers of a hundred varieties. The variety of floral wealth is astonishing and at the same time fascinating.

For mountain climbers, no place is more rewarding than Kulu. High mountains are situated at the door-steps. Main valley is easily accessible by car and from there it is only a day's march to the foot of the several peaks which rise to an altitude of 20,000 feet or more. For the tyro as well the experienced climber there is vast and varied field for the exercise of his talents.

There is good trout fishing for the anglers and many pleasant and fruitful hours can be spent with rod and line. Game, both small and big, is plentiful. Pheasant, chakor, monal in the small category and bear, leopard, ghoral and ibex in the big category abound in the forests of the valley. For the lotus-eater seeking a rest cure for his tired nerves, there are a dozen selected spots where the silence of the mountains and the purity of the air will work wonders.

The valley is rich in fruits of the highest quality. Kulu apples and pears are famous throughout the country. Apricots, plums, cherries and peaches are plentiful. The soil of the valley is so rich and the climate so favourable that almost any fruit or vegetable can grow.

Manali

Situated at an altitude of 6,000 feet and 40 kms away from Kulu is Manali, the trade centre for Lahaul and Spiti. Above on the hillside in a grove of towering deodars, is the ancient pagoda type temple of Devī Harimba and across the Beas about two miles are the hot springs of Vashisht. Situated down below the temple and hot springs are the Turkish baths of hot water constructed separately for ladies and gents.

11 kilometres from Manali is Kothi which is the first stage on the road to Lahaul, Spiti and Leh. There is a beautiful rest house amidst open surroundings,

affording a view of the snow and glaciers. Three kilometres from Kothi, at the start of the climb to the 13,400 feet (4,084 metres) high Rohtang Pass, are the famous Rahla falls, an ideal spot for picnic and a 'must' for the visitor.

From Rohtang Pass the route leads into Lahaul and traverses, through Keylong, the principal town of the tract, into the Baralacha Pass.

PART V

MARCH TO THE PROGRESS

- 32 *Economy*
- 33 *Education*
- 34. *Tribal Commission's Report*
- 35 *Voluntary Organisations*
- 36 *Panchayati Raj*
- 37. *Rich Hydro-Electric Potential*
- 38 *Wind of Change*
- 39 *Constitutional Complications*
- 40. *Himachal at a Glance*

With its towering hills, tinkling streams, terraced fields and thick forests, Himachal Pradesh is a land of breath-taking natural beauty. Its handsome people are noted for their honesty, hospitality, hard work and hilarity. The homeland of the classical Kangra school of painting is also famous for many folk arts and crafts. Though predominantly agricultural, the "Apple State of India" has in recent years started making rapid progress in industry, education and other fields.

Economy

CULTIVATION is widely carried on in most of the valleys of the state. About 94 per cent of the population depends directly or indirectly on agriculture. Good crop depends on the conditions of the soil, irrigation, and of the climate. In Simla Hills, the soil is a stony loam (pathreeli) and in Kangra district there are varieties of soil. Generally the fields are ploughed twice in a year. Among talukas, the differences are very often marked. In Kangra district, the sub-soil rests on beds of large boulders, which have been washed down from the main ranges. The upper stratum consists of disintegrated granite, mixed with detritus from later formations, and is exceedingly fertile. In this soil trees grow luxuriantly, rice and tea are cultivated. With more assistance of manure, the more valuable staples can be grown.

In the vicinity of the secondary ranges, the soil though of excellent quality is less rich, being composed of stiff marls mixed with sand, which form a light fertile mould, easily broken up and free from stones. This soil is found in the upland villages of Dera, Nurpur and a narrow belt of it runs south east across Hamirpur Tehsil, from Changar Bahar to the Sutlej. Throughout this tract, the hill sides are well forested, and fine trees are scattered amidst the cultivation. The main products there are Sugar-cane, cotton, rice, wheat and maize.

The cultivated area is divided into fields, generally open and unenclosed, but in some parts surrounded by hedges, or stone walls about four feet high. In the

Kangra Valley, where rice cultivation prevails, the fields descend in successive terraces levelled and embanked with slight ridges to retain water. The necessity of preserving an even surface restricts their size, and under the hills where the slope is rapid, some of the fields are smaller than a billiard table. Lower than the valley, the slope is more gradual and the fields are larger. Rice beds, however, are invariably small.

A vast majority of people are agriculturists cultivating their own fields. In most of the parts of the state, the women participate in agricultural work. Except ploughing the field, they do many odd jobs. But bread, in the lower hills, they confine themselves to making fetching, water etc.

Agricultural Implements

The following are the agricultural implements in common use in the villages

Khanashī	Large hoe
Chikrī	Small hoe.
Dachī	Sickle for cutting grass.
Dach	A bill hook for cutting small wood.
Mena	A small iron bar used like a <i>jhabal</i> to dig out large stone.
Ghan	A hammer for breaking stones.
Ader	A wedge, used to split stone.
Rambī	A small hoe with broader blade than the Khanashī
Barara	A small hatchet generally kept by shepherds for cutting leaves and small branches
Kararī	Hatchet
Hal	Plough

Chatera	/	Muzzle, put on cattle when the crops are ripe, and in the threshing floor; made <i>nigal</i> plant
Shamain	-	The yoke used in ploughings generally made of <i>darli</i> .
Phalla	-	Lohal—the plough-share, made entirely of local iron, and never tipped with steel
Pharur or Bolcha		The thong, by which the yoke is attached to the plough; made either of leather or <i>munji</i> grass.
Moi or Jhol		Cold-crusher
Dadali		A wooden harrow
Angshi	-	A hand-rake, wooden
Lowata		Shoes with leather soles and wooden tops
Rassi		Rope
Bas		The tool described as <i>basuli</i> in Punjab and U P.
Nain		A chisel
Agdhal		Or <i>Kaspai an</i> Steel for striking fire.
Chheunta		Goad

Crops

The population of the villages of Himachal Pradesh is almost agricultural. But in some of the *ilagas*, Brahmans and Rajputs do not generally cultivate land themselves. The best cultivators are Kanauts, Kolis and Rehras. The principle crops are as under

Rabi :

Wheat, barley, *masur*, mustard seed, spices, onion

Kharif :

Maize, Rice, *Kodo*, *Mash*, *Kulthi*, *Til*, Turmeric, etc.

Horticulture

The height and climate of the state is quite suitable for growing apples and other fruit trees. The people are handicapped for want of adequate land which is already insufficient for growing food-grains. Hence the apprehension is that if the land is diverted to fruit growing, they may be deprived of their only source, though meagre, of food supply.

The wild apricot, to be found in various places, does not bring them any return in money value but is useful for local consumption. It is utilised for extraction of *cheedh* oil. Walnut trees also add a little to their earnings. Sometimes walnut oil serves as cooking medium. The wander-lust of the nomadic tribes can be discouraged if the fruit trees are grown in abundance. Then these trees will keep them tied to their homes and they will have to forgo the income which they at present earn during their migration period.

We hope several areas in the state can be converted into fine apple producing areas. The Development Minister of Himachal Pradesh, Shri Sukh Ram, says :

“Horticulture is the hope of Himachal Pradesh as the present and future of the three million people living here is closely connected with it.”

“The progress made in the field of fruit production in Himachal during the last 20 years is phenomenal: in 1950-51 (before First Plan), there was hardly 400 hectares of land under fruits and the Pradesh produced hardly 2,000 tonnes of fruits. In the year 1965-66 (end

of the Third Plan) the area under fruits rose to 22,000 hectares and the production to 1.09 lakh tonnes. By the end of Fourth Plan period the Pradesh hopes to put about 58,000 hectares of land under fruits and get a production of 2.4 lakh tonnes. The fruit production per acre has been registering a marked increase as the trees grow and growers gain more experience to look after the plants.

“Increased production of fruits will naturally mean increased income for the cultivators. The extent to which fruits will contribute towards per capita income can be judged from the fact that while annual value of fruits produced in the Pradesh in 1968-69 was Rs. 5.71 crores and per capita income from these was Rs. 22, the value of fruits to be produced by the year 1974-75 (end) of Rs. 18.45 crores with per capita income increasing to Rs. 60. By the year 1980-81, when all the previously planted area of 58,000 hectares comes to the bearing stage, the Pradesh hopes to produce fruits worth Rs. 43.50 crores, thus giving an increased per capita income of Rs. 130 from these.”

Himachal Pradesh possesses many a natural resource which can be exploited only when the roads and communications are developed. Agriculture, horticulture and animal husbandry depend on an efficient communication system. Speaking on the development in the State, Dr. Y. S. Parmar says:

“The hill areas have experienced neglect for long, due to the lack of communications and their being thinly populated. In this context Himachal Pradesh has been stressing all-India priorities should not be applied to the hill regions as the geo-economic needs therein are wholly different from those obtaining in the plains.

“All development in the hills depends on the development of roads and communications. Agriculture, horticulture, animal husbandry, exploitation of natural

resources, including forests, minerals and hydel power depend on an efficient communication system

“This very significant aspect of the problem, however, has not been fully appreciated and some in the hierarchy still persist agriculture should be given top-priority in the hill areas as in the plains Unless roads are developed, technical know-how, equipment, improved seeds and fertilisers cannot reach the farmers of the hills and, more important, their produce cannot be taken to the markets, whatever initiative the agriculturists of the hills take would be fruitless ”

Himachal Pradesh is ideally suited to growing cash crops, such as, fruits (specially temperate varieties), vegetables, ginger, seed potato and other commodities. Fruits and other cash crops, as mentioned above, are perishable and unless there are good roads and an efficient communication system, the farmers cannot get an adequate price for their produce.

There is no doubt present-day knowledge and the work done by pioneers like the late Satyanand Stoke, who introduced in India, the growing of the “golden fruit” apple, wonderfully changed the economy of Himachal Pradesh Yet, the propagation of roads alone made it possible to create a new awakening among the people to take to fruit cultivation In the earlier days it was the lack of communications which discouraged the people from taking to horticulture, in which largely lies the salvation of the Himachal farmers.

Following are the data in regard to the production in Himachal Pradesh . —

Area under Principal crops

	(in hectares)
Wheat	1,46,000
Maize	1,17,000

Paddy	47,000
Barley	28,000
Millets	24,000
Pulses	23,000
Oilseeds	4,000
Fruits	14,000
Potatoes	12,950

Foodgrain Production (1966) 42,000 tonnes

(1 million tonnes estimated in 1969-70)

Fruit Production (1966) 33,000 tonnes

Total cropped Area 8,68,900 hectares

Per Capita Income (1964-65) Rs. 353 80

Per Capita Agricultural Production (1966) 220 kg.

In Himachal Pradesh, potato is next only to apple but because the development of apple orchards requires large investments, it is not within the means of small land-holders. Therefore, a majority of them depend on potato production

Till last year, Himachal had a monopoly in the production of seed potato

Potato production in the state last year touched an all time high with 70,000 metric tonnes. Of this, 28,000 metric tonnes have been sent to other States. In the previous year the production was only 26,000 tonnes.

Last year, potato became the third item on the trade list of Himachal Pradesh. Having already exported apples and *Sarson-ka-saag* to England, a consignment of 100 metric tonnes of seed-potato was exported to Bangkok, Kuwait, Ceylon and some West Asian countries.

The area under seed-potato cultivation during last year was 17,810 hectares. Out of the total cultivated area, three-fourths was in Mahasu district. However, potato is also now being grown in the districts of Chamba, Sirmur and Mandi. There are 16 potato

development stations in Himachal Pradesh. The varieties of seed potato which are being grown with priority in Himachal are *Kufri Chandramukhi*, *Kufri Jyoti* and *Kufri Jeevan*, all developed by the Central Potato Research Institute, Simla.

For the first time last year, 3,000 bags of *Kufri Chandramukhi* variety, which is disease-resistant and gives better yields as compared to other varieties, were sent to various States for seed purposes.

The extent of potato production in Himachal Pradesh can be gauged from the fact that big heaps are seen piled up on the roadsides awaiting transportation to Simla. The potato-growing areas being hilly and far from the main roads, the growers bring their produce to the "potato collection centres" set up at various points.

Last year's bumper crop had been a big boon to the potato grower. The potato growers at Khara Pathar expressed the view that their potato was selling like gold. Never before were they given such high rates.

Education

THE standard of literacy in Himachal Pradesh is low, only about 11 per cent of the population being able to read and write. Before 1951, there were only 369 schools in the state, now it has 4,822 and 18 colleges and one university and more than 60,000 students are on rolls. The Government is making every effort to increase educational facilities. An act has also been passed by the state Legislature to introduce compulsory primary education.

The new state set before it two objectives in regard to education, namely :

- (i) Expansion and improvement of educational facilities in keeping with the people's needs, and,
- (ii) Development of an integrated system of education. In pursuit of these objectives new schools have been opened at all levels—primary, middle and high schools. Colleges and teachers' training institution, both for basic and higher education, have been established and are being expanded to meet the growing demand. It is a measure of the people's hunger for education that there have been large increases in the enrolment figures for all age groups in schools, the increase in the 6-11 age group being of the order of 74 per cent. The main emphasis has been on the provision of free and compulsory primary education and during the Third Plan period 2,800 primary schools were

opened At present there are 10 government colleges in the state in addition to facilities for evening classes in three colleges. A regional centre for post-graduate studies is being run by the Punjab University in collaboration with Himachal Government. A college of fine arts has also been opened.

A campaign for the eradication of illiteracy is under-way and by the end of 1968 more than 21,000 adults had been given elementary education.

Tribal Commission's Report

Following are the recommendations made by the Commissioner for Scheduled Castes, Scheduled Tribes in his annual report for the year 1966-67 .

PROVISION should be made for extensive training of Scheduled Tribes and Scheduled Caste candidates to prepare them for household and manufacturing industries as well as for improved and modernised agriculture. Efforts should also be made to attract them to the industrial training institutes and to higher scientific and technical courses. A large number of Scheduled Caste and Scheduled Tribe students are not able to secure admission in engineering and medical colleges, because they do not secure good marks in the pre-engineering and pre-medical classes, and are fully mixed up with other students, they are likely to fair better in their examinations. For this purpose, the principals of the respective institutions can be authorised to detain such students for one year more if, in their opinion, the boys are likely to do better in the next University examination. The Government of India should sanction scholarship in such cases for the additional year as well. Special arrangements should, no doubt, be made for giving extra coaching to Scheduled Caste and Scheduled Tribe students, wherever necessary.

In order to raise the representation of the Scheduled Caste and Scheduled Tribe communities in the Central Government services, the methods of recruitment and

also of proper training of potential candidates, may have to be revised. It is understood that the Government of India have appointed a study group under the chairmanship of Shri M R Yarde, Additional Secretary in the Ministry of Home Affairs, to review the situation and make suggestions for better representation of these communities in the services. It is hoped that this study group will make suitable recommendations keeping in view both the letter and spirit of Article 335 of the Constitution, the provisions of which, unlike Article 16(4), appear to be mandatory.

It would be helpful if the Employment Exchange could obtain from the employing agencies the reasons for rejection of Scheduled Castes and Scheduled Tribes candidates sponsored by them for reserved posts. The Employment Exchange should also maintain statistics about persons placed in employment indicating the occupations in which they are placed.

The provisions made in the Backward Classes sector in the various Five-Year Plans are intended to supplement, and not to supplant, the general sector programmes. The earmarking of funds for the development of Scheduled Castes and Scheduled Tribes, out of the general sector funds, should, therefore, be built into procedures for operation of various schemes both at the Central and State levels, at the time of formulating the schemes.

First Physical Targets (H P.)

I *Educational development*

238 students were awarded scholarships for post-matric studies

II *Economic development*

During the year 1965, 77 acres of land were distributed among landless agricultural labourers ?

Second Physical Target (H P.)

I. *Educational development*

94 post-matric scholarships were granted to tribal students. Other schemes under this head include the grant of pre-matric scholarships, stipends to Industrial Training Institute students, midday meals, aid for books, slates and stationery. Continuance of four mixed hostels and construction of teacher's quarters were also proposed during the year.

II *Communication*

Construction of roads and bridges was taken up during the year for the improvement of Communications in the tribal areas in Kinnaur and Chamba districts.

III. *General*

During the year 1965, four acres of land were distributed to landless agricultural labourers. In order to improve the economic condition, horticulture development scheme, and the breeding and development of yaks, sheep, poultry and pashmina goats, etc., have been taken up during the year. A number of co-operative societies were likely to be benefited.

Voluntary Organisations

THE four institutions, viz, the Punjab State Gandhi Smarak Nidhi, Khadi Commission, Kasturba Trust and the Parvatiya Adim Jati Sevak Sangh, have their centres in Himachal Pradesh. The Gandhi Nidhi has four centres in Lahul and Spiti with the activities like Balwadies, adult education and making available the necessary commodities. The Khadi Commission is planning to set up the village industries and providing suitable economic substitute to the people.

Women's education and welfare is exclusively the responsibility of Kasturba Trust whereas the Adim Jati Sevak Sangh is working for the development and welfare of the tribals in the region.

Bharatiya Adim Jati Sevak Sangh

The history of the institution dates back to that memorable day of the 24th October, 1948, when at the instance of Thakkar Bapa, 37 social workers representing several institutions working for tribal welfare and anthropologists from all over India met in a small room in the premises of Harijan Colony, Delhi and decided to form Bharatiya Adim Jati Sevak Sangh for the purpose of coordinating the welfare activities of the institutions working in the field, starting welfare work in the remote tribal areas where no work was done and for giving an all India importance to the tribal welfare work.

Shri Thakkar Bapa in his introductory remarks said that the long cherished dream of his life was fulfilled on that day. The Karmayogi's initiative and the whole-

hearted cooperation and blessings of Dr Rajendra Prasad were a happy augury for the success of the sacred mission of serving the educationally and economically weaker section of the society, i.e., the tribals, for bringing them to the level of other advanced sections of the society in as short a period as possible. It may be said without hesitation that in its onward march of uplifting the poor, ignorant Adivasis, the Sangh carried on welfare activities programmes during the last two decades, and the progress achieved has really been satisfactory.

In the first year 21 institutions, some of which were already doing work in this field, were affiliated to the Sangh. On account of the efforts on the part of the Sangh new institutions came into existence from year to year and these institutions got themselves affiliated to the Sangh. By the end of 1970 there were 52 institutions working in different parts of India affiliated to it and twelve institutions recognised by it. From experience it was found desirable to watch the work of a new institution for three years before affiliating it. In addition, there are other institutions under the direct control of the Sangh in the inaccessible and difficult areas of Manipur and Naga Hills, NEFA and Himachal Pradesh, Madhya Pradesh and Andaman and Nicobar.

When welfare work was first started among the tribals it was visualised to remove poverty, ignorance and illiteracy. Education was the panacea for most of the evils to which the tribals get succumbed economically and socially. Illiteracy and ignorance are the two evils which should be eradicated by imparting good education. But it was also not possible without creating the tribal leadership. That is why the Sangh through affiliated institutions encouraged the running of primary schools and hostels (Ashrams) for tribal children. In Ashrams, the tribal children receive training in community life, self-help and cultural activities. It was long felt that

residential schools (Ashram Schools) with vocational training in agriculture or any other craft were more suited to the tribal environment and these were the real type of educational institutions for creating a healthy local leadership among the tribals. This type of experiment had been successfully carried out by Shri Bapa in his pioneer work. These affiliated institutions, therefore, devoted themselves mainly to the education of the tribal children to right direction.

It has also been realised that efforts should be directed side by side towards the economic betterment of the tribals, and towards improving their health, sanitation and providing medical facilities. In order to save the tribals from exploitation of unscrupulous money-lenders and to inculcate among them the spirit of self-help and thrift, a large number of our affiliated institutions have taken to organisation of credit cooperative societies and multipurpose societies. Efforts are being made to link credit with marketing of agricultural produce which may fetch them better prices for their produce.

Parvatiya Adim Jati Sevak Sangh, Salogra

President Shri L.M. Shrikant

Secretary Shri Deshraj Mahajan

The institution was founded in the year 1956 to extend welfare activities among Kinner, Mangwal, Gaddi, Angi and Gujjar tribes of Himachal Pradesh. The welfare programmes undertaken by the Sangh are in the field of education, cottage industry and in all socio-cultural fields. The main objects of the Sangh include development of leadership among the tribals to encourage village crafts, to eradicate untouchability and to eliminate inferiority complex among the tribals.

ACTIVITIES

Gujjar Welfare Work

The Sangh has been taking special care to educate the children of the Gujjars, a Muslim nomadic tribe of Himachal Pradesh, by starting a number of primary schools. The Sangh has been doing its best to bring the general problems of the Gujjars in the notice of the Government. During the year 1969-70 two new schools were also introduced at Gharpukhrı in winter and at Dubjre Shahpur in summer, the other at Gharchanchu in winter and at Ladcheek, near Pathankot, in summer.

Ashram Schools

To a large number of Ashram Schools, three more ashram schools were added last year. In each Ashram-school, the children were given education and trained in frails such as weaving, spinning, knitting, gardening etc. In each Ashram there was accommodation for 20 students.

Territorial Work

Under this a Border Cultural Centre has been started at Kinnerı near Kalpa with Grant-in-Aid from Gandhi Smarak Nidhi, Delhi. The centre has made a considerable good impact on the people of the area. Opening balwadıs, contact with general public, to open library, and organise programmes for grow more food, patriotism and border protection work were the main activities of this centre. Two workers have permanently been attached to this centre.

Library

In the centre proper arrangement was made for radio listening and newspaper readings and for this the library was provided with 126 books, newspapers and a radio set. Last year, in an explosion, the entire material destroyed. It was a good fortune that on that day there was no one present in the library.

Panchayati Raj Training Centre

Last year two training centres were started, one at Salogra and the other at Baijnath, Kangra. Panchayat heads and other senior members from Block Development Office were called for their valuable ideas in the various camps organised by the training centres. Two types of training camps were organised: Institutional Training Camp of seven days' duration and Area Training Camp of three days duration.

The Sangh has not been able to get sufficient funds for its different activities. In spite of this it did its best to serve the tribal population of Himachal Pradesh.

Panchayati Raj

IIMACHAL Pradesh's new Panchayati Raj Act was enacted in 1968. Since then the Pradesh has been making a considerable progress in various fields. It has succeeded in construction of village paths, digging of manure pits, cleaning of bowls, repairing public buildings, and maintaining village libraries. The Nyaya Panchayats are also playing an important role in solving the village problems like encroachment and minor criminal cases. Thus a long-cherished desire of the hill people is being fulfilled. Now panchayat elections will be held under the new Act and a uniform pattern of Panchayati Raj will be established in the entire Pradesh.

Mr. Hari Ram, Minister of Panchayats, is quite hopeful of a successful Panchayati Raj in the Pradesh. He says

"The new legislation provides for a three-tier system of Panchayati Raj. According to this Act, the entire Pradesh will have Gram Panchayat Samitis at the Block level and Zila Parishads at the District level. The Gram Panchayats and Panchayati Samitis shall be corporate bodies but the Zila Parishads will function as advisory bodies because the works to be executed by Zila Parishad, such as construction and maintenance of roads, dispensaries and schools, etc., have been taken over by the Government. These works will be executed by the concerned Government Departments in consultation with the concerned Zila Parishad.

"In addition to these three institutions, separate Nyaya Panchayats will be established. The territorial jurisdiction of the Nyaya Panchayat will be co-extensive

with the territorial jurisdiction of the concerned Gram Panchayat. As such there will be such number of Nyaya Panchayats as there are Gram Panchayats in the State. A Nyaya Panchayat will comprise of five to seven panches including the Sarpanch and Naib Sarpanch and these Nyaya Panches will be elected by the members of Gram Panchayat and the Sarpanch and Naib-Sarpanch will be elected by the Nyaya Panchayats from amongst themselves. The Gram Panchayat will have no control over the Nyaya Panchayat which will function independently. The Nyaya Panchayats have been vested with ample powers. They have been given due powers to impose adequate penalties on delinquents in their own sphere.

The Panchayati Raj Act 1968 is, no doubt, a progressive Act and it will make the Panchayats self-reliant for the rural development. The powers of execution of development works have since been decentralized to the village level. While other states may not have achieved the goal of Panchayati Raj in the right spirit of the Father of the Nation, Himachal is doing its level best to fulfil the objectives of Gandhiji.

Rich Hydro-Electric Potential

WITH its immense hydel generation potential, Himachal Pradesh seems to be the only hope for power famine-hit northern India, if the planners utilise its resources properly.

The State has the richest hydro-electric potential which amounts to over 20 per cent of the total national hydel potential. The five major rivers Sutlej, Beas, Ravi, Chenab and Yamuna — can generate 85 70 lakh kws of electric energy which can yield an annual income of Rs 2,000 millions to the Pradesh at current level of prices.

This power can be fed into the Northern Regional Grid and through it linked with the National Grid to meet the increasing demand for electricity in shortage-hit sister States. Even today, the Pradesh resources are serving the country to the extent of 21 79 lakh kws through the national projects like Bhakra-Nangal, Yamuna Hydro-Electric schemes and Joginder Nagar project.

A systematic assessment of hydro-power resources of India, shows that economically exploitable potential is of the order of 411 50 lakh kws in which Himachal's share comes to about 85 50 lakh kws. Actual installed capacity of numerous hydro-electric projects in the country in 1969 was 143 00 lakh kws and 46 per cent of the total national generation capacity in that year.

Ideal Location

Looking to the economics of power generation, this Pradesh offers ideal location for taking up of hydro

schemes The per kilowatt hour cost of hydro schemes comes to hardly three paise as compared to eight to ten paise from thermal units. In North India, which has neither oil nor coal, hydel generation is the only way out

On demand for electric energy, the country needed about 100 00 lakh kws in the 1969-70. By the end of the Fourth Plan, the requirements of the nation are likely to increase to 180 00 lakhs kws and by the year 1978-79 to 320 00 lakh kws Hence it is essential to have sufficient installed generating capacity which would be increased from the present 155 00 lakh kws to 26 000 lakh kws by the end of the Fourth Plan (1973-74) and to 420 00 lakh kws by 1978-79

The Projects

Presently two hydro-electric projects viz , Giri Bata project first stage and Baira-Siul project are under construction The capacity of these projects will be 60,000 & 2 10 lakhs kws respectively The Bassi power house (45,000 kws) has just been completed in Mandi district The half a dozen hydro-power projects under the control of the Himachal Government are currently generating 48,100 kws of electricity and two other projects in Joginder Nagar (Punjab) and Bhakra (Central), also based on Himachal waters are generating 10 98 lakh kws

There are three projects under construction by the Himachal Government :

- 1 Giri,
- 2 Gharola, and
- 3 Rutki

They are likely to generate 61,550 kws while the four projects, located in Himachal but being constructed

by the Centre, viz, Beas, Sutlej link, Pong-Dam, Yamuna hydro-electric scheme and Baira-Siul project will generate 22 01 lakh kws

Presently, the Himachal Government is giving final touches to six major hydel projects with an installed capacity of 48·80 lakh kws. The projects will give maximum returns on investments.

Two top projects in this list are the Parbatı Project with an installed capacity of 19 lakh kws and the Kol Dam Project with a capacity of 12·80 lakh kws. The Wangtu Project will help generate 10 lakh kilowatt. There are two more projects of 4·50 lakh capacity (Baspa project) and 1·50 lakh kws (Bhaba Project), and Dadahu Dam project (one lakh kws).

The Parbatı Project in Kular district is likely to cost Rs 200 crores. It will involve a tunnel water conductor system of 56 km length, construction of a very high altitude dam, probably the highest dam in Asia and one of the half a dozen high altitude.

The Kol Dam Project, with an installed capacity of 12·80 lakh kws, will serve a double-purpose. Besides generating the hydel power, it will also help prolong the life of the Bhakra project by preventing silting up of Govind Sagar Lake. It will require construction of a 684-foot high dam across the Sutlej at the end of Govind Sagar Lake. This project is likely to cost Rs 98·4 crores.

Now that Himachal Pradesh has been declared a State, the speedy execution of these projects can be expected. The Pradesh Government can seek assistance from the Central Government or borrow money from national and international markets for some of the projects like Parbatı and Kol Dam Project which can yield rich results in comparatively short time. And then the Himachal will not bear the name 'land of gods' only, but the land of light too.

Wind of Change

"A tribal touch or tribal bias means that we must look if we can, at things through tribal eyes and from the tribal point of view. We must find out what means most to them. We must see that they do, in fact, get a square deal ; we must save them from the exploiters.

VERRIER ELWIN

DURING the British regime, the hill tribals were left alone, partly because the task of administration of the wild border areas was difficult and thankless job and partly because most of the officers held the view that the tribals were better and happier as they were. Even some anthropologists advocated this policy of isolation for certain small tribes as if they were the models for the museum

Change is the law of nature and hence a change took place in the thinking on such problems, attainment of independence, communication through roads, automobiles, post offices, and banks, has made an impact on the folk life of Himachal Pradesh. Modern civilization, though very slowly, is influencing the hill culture, their traditions and mode of living too. In fact, the social change is a slow process in these difficult areas

Progress of a state depends mainly on two factors : its natural resources and the quality of its leadership. Though comparatively underdeveloped, Himachal Pradesh is rich in natural resources. It has achieved statehood without resort to violent agitational methods. This

shows that its leaders are far-sighted, and quite capable of handling its affairs with wisdom and maturity.

In a feature released on the last Republic Day, Dr. Y S Parmar, wrote

"The enhanced status will give us an opportunity to reflex priorities in view of our needs and resources. It will be our endeavour to ensure that each and every paisa is utilised in a manner which gives maximum benefit to our Pradesh. At the same time the interests of the country as a whole, will of course be equally dear to us."

Agriculture has made rapid strides in the state. Progressive farming has caught on in villages. Farmers are increasingly taking to high-yielding varieties, fertiliser and improved techniques of cultivation. Foodgrain yield in 1969-70 is estimated at one million tonnes as against 263,000 tonnes in 1956-57.

Below-subsistence farming has given place to commercial farming with regard to horticulture and cash crops. Leading orchardists of apple earn as much as Rs 25,000 per acre. They have their own arrangements for plucking, preserving, packing, transport and marketing.

In the last two decades, nearly 30,000 hectares of land has been brought under orchards. Fruit production shot up from 6,000 tonnes in 1955-56 to 100,000 tonnes in 1969-70. Himachal exported 20 lakh boxes of apples in 1969. Two thousand boxes were despatched to the U.K. for the first time. The state has taken a number of steps to stabilise fruit marketing. Four cold storages will shortly be set up, one each at Delhi, Madras, Calcutta and Bombay.

Several thousand tonnes of seed potatoes of the high-yielding and disease-resistant varieties are being exported to other states every year. The area under potato, which was only 8,000 hectares in 1951-52, has increased to 15,900 hectares while production has gone up from 31,000 tonnes to 81,000 tonnes.

The value of forest produce rose from Rs 80.69 lakhs in 1956-57 to Rs 6 crores in 1967-68. But Himachal cannot go on exploiting its forest resources indefinitely. Hence the need for giving priority to afforestation.

Due to spread of education and coming into contact with outsiders, the educated Himachalis have started to break their age-old traditions. Now rich people wear mill made clothes. Their ladies wear better quality of *sari* and *choli*. Girls wear skirt and blouse. Boys like trousers and Bushirts.

Since the people of Himachal Pradesh inhabit our border territories adjoining China, they need much more attention from the defence point of view too.

But before doing so, the following points will certainly help the planners in chalking out the national schemes for this area.

- 1 A thorough idea of the area of work
- 2 A through knowledge of the people.
- 3 A study of the history of the people from anthropological angle
- 4 Knowledge of the resources of the area
5. A thorough idea of their problems
- 6 A comprehensive knowledge of strategical situation

Pt. Jawahar Lal remarked that the tribals are our own people and our work does not end with the opening of so many schools and so many dispensaries and hospitals and other welfare measures are no doubt important but more important is the urgent need of fostering a sense of unity and oneness with the tribal people.

Constitutional Complications

II HIMACHAL has achieved the statehood but not the finale of its achievements. There are yet many problems both social and constitutional, confronting the State. New horizons have given the fresh challenges too.

It is really surprising that while huge hydel potential of Himachal Pradesh is left untapped on one pretext or the other despite acute power shortage specially in the north, thermal and nuclear power stations are being installed in other parts of the country

Dr. Parmar feels worried and states these miseries and complications in a sad voice.

"Here again, for lack of knowledge of the areas and difficulty of terrain, the people of Himachal have been made to undergo privations and misery which could have been avoided. In the construction of dams for the storage of water just at the foot-hills, irrespective of the consequences to fertile lands and farms, forests and most productive areas besides thousands of acres of land were submerged without regard to the suffering of those affected

Law and Order

"With an imaginative human approach, all this could have been avoided and both electricity and water could still have been made available, of course, at a little more cost. But since that was not done, untold human suffering has been inflicted causing serious developmental and law and order problems

“The cost of generation of hydroelectric power is many times lower (being about 3 paise per unit) than the cost of generation (being 10 to 12 paise per unit) in thermal and nuclear power stations. Adequate funds have, therefore, to be earmarked for the utilisation of these natural resources which can never get depleted as is the case of thermal or nuclear power stations ”

Genuine Demand

“We have already put forward our case for share in royalty income from electricity generated or to be generated from the Beas-Sutlej Link and Bhakra and this is under consideration. The Beas-Sutlej Link Project has always been located in Himachal even when Punjab hill areas were not part of it, while the Bhakra Dam was in the old Himachal area and only a portion of one bank of Gobind Sagar was in the erstwhile Punjab hill areas, now integrated with the Pradesh. It is, therefore, hoped that our genuine demand in this respect would not be ignored any longer.”

Himachal has also put forth its claim for share in the Water Rate being charged by beneficiary State Governments for the storage of waters for their irrigation system in Himachal. About Rs. 10 crores would accrue to Himachal when its demand for royalty on power generation and share in water rate is fixed.

Himachal at a Glance

Area	55,658 sq. km
Districts	Bilaspur, Chamba, Sirmur, Simla, Kulu, Kangra, Lahaul-Spiti, Mandi, Mahasu and Kinnaur.
Population (1971)	34,24,332
(a) Scheduled Castes	6,43,495
(b) Scheduled Tribes	1,22,326
Density of Population	51 per sq. km.
Towns	30
Urban Population	1,78,275
Villages (inhabited)	13,060
Rural Population	26,34,188
Altitude	From 600 to 6,700 metres
Area under Forests	21,654.91 sq. km.
Literacy (1961)	17.1 per cent
Hospital Beds per lakh of population (1966)	147
Power generated (1967-68)	50,000 kwh.
Per capita Agricultural Production (1966)	
(All India Average 170.9 kg)	220 kg.
Per Capita Income (1964-65)	Rs 353.80

Area under Principal Crops

	(in hectares)
Wheat	1,46,000
Maize	1,17,000
Paddy	47,000
Barley	28,000
Millets	24,000
Pulses	23,000
Oilseeds	4,000
Fruits	14,000
Potatoes	12,950

Occupations

Workers	15,15,880
Cultivators	12,23,001
Agricultural Labour	21,443
Mining, Quarrying Livestock, Forestry, Fishing, Hunting, Plantations, Orchards	16,849
Household Industry	83,090
Manufacturing other than Household industry	13,937
Construction	25,105
Trade and Commerce	18,737
Transport, Storage and Communications	8,617
Other Services	1,05,091

Roads (1970) 6,922 Km.

Horticulture (1969-70)

Area under Fruits	39,000 hectares
Production	1 09 lac tons

Education (1970-71)

Colleges	18
High/Higher Secondary Schools	382
Middle/Lower Middle Schools	701
Primary Schools	3,739
Himachal Pradesh University (1970)	

Medical Aid (1970)

Hospitals/Dispensaries	517
Primary Health Centres	72
Family Planning Centres	70

Rural Electrification (1969-70)

Villages Electrified	3,140
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Forest (1970-71)

(Revenues)	Rs 6.60 crores
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Industries (1969-70)

Rosin	2874 tons
Turpentine	7,400,00 Litres
Tea	9080 Quintals
Guns	2,382
Shawls	1,45,530
Cane-Crushers	5,162

Total Cropped Area	8,68,900 hectares
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We are reproducing here some extracts from "a glossary of the tribes and castes of the Punjab and North-West-Frontier Province, Vol I, by Sir Denzil Ibbetson, K.C.S.I. and Sir Edward MacLagan, K.C.I.E., C.S.I."

CULT OF MAHASU

MAHASU, who has given his name to the wellknown hill near Simla, is a deity whose cult is making such progress that he is bound soon to take a foremost place in the hillman's pantheon. His history as told by the manager of his temple at Anol, the headquarters of his worship, is as follows.

When the vast portions of the world were ruled by demons, between the Tons and Pabar rivers dwelt a race of evil spirits whose chief, Kirmat *danu*, loved to wallow in human blood. Twice a year he claimed a victim from each hamlet in his jurisdiction. In Madrat, a village above the Tons where the demons held their sports, lived two pious Brahmans to whom the gods had granted seven sons. Six of them had already been slain on the demon's altars and he had cast his eye on the seventh. His aged parents waited in dread for the half-yearly sacrifice, the more so in that he was the only son they had left to liberate their spirits at the funeral pile. But several months before the sacrifice the wife became possessed. A trembling fell upon her and in a piercing voice she kept on shrieking "Mahasu Mahasu Mahasu of Kashmir will save our child." Her husband, Una Bhat, could not interpret the portent for he had never heard Mahasu's name, so he asked her what her raving meant. Still in her trance of inspiration she replied that in Kashmir there reigned

Mahasu, a mighty god who would save their son from the demon's clutches if he himself would but plead before his shrine. But Kashmīr was far away and Una Bhat very old, so he laughed in sorrow at her fancy, "How can I," he asked, "who am stricken in years and weak of body make a pilgrimage to such a distant land? The boy is already dead if his life depends upon such a journey." But his wife did not heed his weakness and at length her possession grew so violent that the Brahman set out on his lonely journey, more to soothe her than from any hope of succour. He did not even know the road until a neighbour told him that at the famous shrine of Devi in Hatkoti there was a Brahman who had seen the holy places of Kashmir. Thither then he turned and begged information from the priest. But Pandit Nag, the Brahman, scoffed at the idea of such an enterprise. "Your eyes are dim", he said in scorn, "your legs tottering and your body worn and wasted, you will surely die on the way. I, who am strong and in the prime of life, took full twelve years to do the pilgrimage" But Una Bhat having once left his home was eager to do his utmost to save his only remaining son, and at last the Pandit set him on his road with a blessing

God's Wazirs

As the old man toiled up the hill path, his limbs were suddenly filled with youthful vigour and his body lifted into the air. Next he found himself by a tank beneath whose waters the great Mahasu dwelt, though he knew it not. And as he stood in wonder on its margin one of the god's *wazirs*, Chekurya by name, appeared before him and asked him what he wanted. Una Bhat in eager words told him how a race of cruel demons vexed his country, how their chief had slaugh-

tered six of his sons upon their altars and purposed to take the seventh, and how his wife had trembled and called upon Mahasu's name. When Chekurya had heard all this he bade the Brahman retire to a field behind the tank and there wait in silence for the coming of Mahasu, who would help him in his need. He had been gone but a short time when suddenly from the ground beside him arose a golden image which he guessed to be Mahasu. He clutched it tightly to his breast pouring out a pitiful appeal "I will not let you go", he cried, "until you pledge your word to rescue my only son. Either take my life or come with me" Mahasu comforted him with a promise of succour. "I have heard your prayer", he said, "and will surely save your child from the demon. Return now to your home and there make a plough of solid silver with a share of pure gold, and having put in it a pair of bullocks whose necks have never borne the yoke loosen well each day a portion of your land. On the seventh Sunday hence I, with my brothers, ministers and army, will come and rid your people of those noisome spirits. But on that day be careful that you do no ploughing". These words were scarcely uttered when the image slipped from the Brahman's grasp and in the twinkling of an eye he found himself once more within his village.

Army of God

There having told of the wonders that had happened on his way, he made, in obedience to the god, a plough of solid silver with a share of burnished gold. Therein he yoked a pair of bullocks which had never drawn plough before and each day ploughed deep a portion of his lands. On the sixth Sunday after his return he did his daily task but had only turned five furrows when out of each sprang the image of a deity. From the first

came Bhotu, from next Pabasi, out the third rose Bashik and Chaldu from the fourth. All these are brothers called by the common affix of Mahasu. From the fifth furrow appeared their heavenly mother, and all about the field the god's offers and a countless army sprang like mushrooms through the loosened earth. Chekurya, the minister, was there with his three colleagues, Kapla, Kailu and Kailat, as well as Chahrya who holds a minor office. When the Brahman first saw them he fell senseless on the ground, but the god's attendants soon revived his courage and bade him show them where the demons dwelt. Then he took them to a deep dark pool where Kirmat *danu* held his revels and there they found the demon king attended by his hosts of evil spirits. Forthwith Mahasu challenged him to mortal conflict and a sanguinary battle followed which ranged along the river bank and up the neighbouring hills. But the evil spirits had not the strength to stand before the gods so they were routed with much carnage and in a short time only their leader Kirmat *danu* still lived. Alone he fled across the mountains until he reached the Pabar hard pressed by his relentless foes. They caught him at Niwara in the Dhadi State and hacked him up to pieces upon a rock, which to this day bears marks of many sword cuts.

In such wise was land rid of the demons, but the lowlanders say the hillmen still have the manners of their former rulers. Their habits are unclean, their customs filthy, they neither wash nor change their clothes nor understand the rites of true religion. However this may be, the army came back in triumph to Madrat, where the four brothers parcelled out the land between them dividing it to suit the physical infirmities of each. For a misadventure had marred to some extent the glory of their enterprise.

A Week Before

Māhasu, it will be remembered, had pledged his word to Una Bhat that he would come and succour him upon the seventh Sunday, but either in impatience or through a miscalculation of the date, the god arrived a week before his time. Thus the mother and her sons were waiting buried underneath the earth for Una Bhat to break its sunbaked crust and as he drove his plough three members of the family were injured by its blade. Bhotu was damaged in the knee so that thenceforth he was lame; Pabasi had a small piece cut out of his ear, whilst Bashik's vision was obscured by the thrusting of the ploughshare into his eye. The fault of course was not the Brahman's, for if the very gods select the sixth of any period to embark on a venture, they must expect the ill-fortune which attends the choice of even numbers to find them out. So Bhotu henceforth preferred to rest his injured leg within his temple at Anol and thence he exercises sway around its precincts. A portion of the Garhwal State fell to Pabasi's lot and there he spends a year in turn at each of his six country seats. To him was allotted part of the tract now comprised in British Garhwal and though defective eyesight prevents his making lengthy tours he journeys in successive years to the four main centres of his worship. Chaldu, it was justly felt, being sound in every limb could well fend for himself, so to him was granted no specific territory, so long as he observed his brother's rights, he was free to exercise dominion wherever he could find a following. Experience justified this estimate of Chaldu's powers, for his worship now extends over a wide expanse of country. It is he who is venerated in the Simla States, where his devotees are growing more numerous each year.

God's Visits

Twelve years on end he spends in wandering amongst his subjects, and every house must then give Rs. 18 to his ministers. The priests and temple managers take the rupee for their own use, or current charges, but store annas in the god's treasury. Besides this the peasants have to provide instruments of music and ornaments of silver in honour of the deity and also grain and other offerings to feed his following. They must therefore feel relieved when the long touring season is completed and the god can spend an equal period at ease within his shrine, which was built in a village close to where his brother Bhotu lives.

Another Story

Chaldu Mahasu is the member of the family revered or dreaded as the case may be by many villages in Bashahr, but the people of that State tell a different story of his advent to those parts. The dynasty, they say, ruled in Kashmir where the first-born held his court attended by his brothers, ministers and hosts of minor deities. The only blot upon the brightness of his glory was the presence of a rival god, by name Chasralu, with whom he long had carried on a bitter feud, but one day Mahasu lured his foe within his reach and drawing his sword smote him, below the belt. With a gaping wound Chasralu fled in terror taking his life with him, whilst Mahasu with his whole army of retainers rose in pursuit. But the chase was long, for the fugitive was fleet of foot and had gone some distance before his enemies had grasped the situation. Over ranges of snow-clad peaks, down winding valleys and through dense forests for many days the hue and cry chased close behind the fleeing god, gaining slowly but

surely on him until at length he was all but in their grasp. Chasralu spent and worn was just about to yield his life when he espied a cavern with a narrow opening, going deep into the rocky mountain side and into this he darted as his nearest foe was in fact to cut him down.

There he lay concealed, gathering new strength and courage, whilst his ancient enemy held counsel with his ministers. 'Who of all my many servants', asked Mahasu, 'is bold enough to drive Chasralu from his lurking place?' But no one had the courage to assault the god thus entrenched in his stronghold; only a minor deity whose name was Jakh proposed a plan. "Let the accursed dog", he said, "stay in his gloomy cavern doomed to eternal darkness. I with four other of your gods will stand as sentinels upon the five approaches to his burrow, so that he cannot take flight either by the mountain passes or by the valleys or by the river. We will be surety for his safe keeping, if in return you grant us sole jurisdiction over our respective charges and pledge your word to leave undisturbed." Mahasu would have liked to see his ancient enemy withered up before his eyes, but in default of any other way to wreak his vengeance he at last approved Jakh's plan, renouncing all control over the actions of his former servants. Then departing with his brothers and the rest of his court he found a heaven after many wanderings in the village of Anol which has ever since remained the centre of his worship.

The Wardens

The five wardens of the marches on their part remained behind to keep unceasing watch and ward upon exits from the cave. Jakh, who dwells in Janglik, watches the mountain passes to the north; Bheri Nag of Tangnu keeps guard upon the Pabar river and a valley

to the west, whilst if the prisoner should escape his vigilance and hasten to the south he must pass the watchful eyes of Chillam and Narain who have their temples in Dudi and Ghoswarı. The last custodian is Nag of Peka or Pekian who stays as sentinel upon the road

Though Chasralu, cribbed, cabined and confined on every side, had thus to stay within his dungeon yet as the years passed by he won his share of glory and renown. For up to recent times his cave contained a famous oracle where wondrous portents were vouchsafed upon the special festivals held in his honour at recurring intervals. On such occasions a skilled diviner went inside the cavern and as he prayed with tight shut eyes, held out the skirts of his long coat to catch the gifts which tumbled from the roof. Sometimes a calf would fall, a most propitious omen, for then the seed would yield abundant increase, the herds and flocks would multiply, and the peasantry be free from pestilence or famine. Sometimes again a pigeon came fluttering down, proving to be a harbinger of sickness and disease, whilst if a snake fell wriggling in the coat the luckless villagers were doomed to neverceasing trouble until the year was over

Occasionally it happened that as the sorcerer muttered his prayers and incantations apparitions of the living passed before his eyes and though their human counterparts were well and healthy at the time they surely died within the year. The oracle was also efficacious in pointing out spots where hidden hoards lay buried. The would-be finder first sacrificed a goat and laid before the entrance of the cave its severed head, through which the god conveyed his message to the learned diviner who alone could comprehend its meaning. The people say the clues thus given led sometimes to the finding of hereditary treasure and then the lucky heir

made dedicatory offerings of a field or house or other article of value to his god.

The Sufferings

But Chasralu's days of glorious miracle have vanished for Mahasu has declared that the god no longer lives within the cave. Some 20 years ago one of his priests, a man feared for his knowledge in the magic art, came to the group of villages where the five guardians were worshipped, and intimated that his master's ancient enemy had been dissipated into space. He did not blame the warders since the prisoner had not escaped through any lack of vigilance nor indeed escaped at all, he had melted into nothingness and merely ceased to be. But he argued, with unerring logic, that since there was now no prisoner to guard, it did not need five deities to hold him fast. Therefore his master, so he said, would design to come amongst them and resume his former rule. The villagers were very angry at this wanton breach of faith and coming out with sticks and staves swore they would not allow Mahasu in their hamlets. Also they handled roughly the god's ambassador, threatening him with diverse pains and penalties if he ventured in their midst again with such a proposition, so that he had to flee in haste, vowing vengeance as he ran. And from that day misfortune and calamity commenced and never ceased until the people gave their grudging homage to the forsworn god, through fear of whose displeasure they shrink from asking at Chasralu's oracle.

Jakh of Janglik had suffered in particular from the advent of his former lord, for previous to his intrusion there was an off-shoot of Jakh's worship in the isolated sub-division of Dodra Kwar. There the local deity is also Jakh and till a few years ago a regular exchange

of visits took place between the name-sakes and their bands of worshippers. Now the people of Kavar deny that there has ever been affinity between the two but when hard pressed admit the bonds were broken when Mahasu entered into Janglik. They fear the Kashmir deity too much to run the risk of his invasion into their lonely valley, so they will neither take their god to any place within his sphere of influence nor allow the Janglik deity to come to them. The terrible Mahasu, they opine, might fix himself to one or other of the deities and it is easier to keep him out than drive him off when once he comes.

The superstitious terrors inspired by Mahasu and the methods he pursues may be illustrated by the following instance: At one place the mere mention of Mahasu is anathema, for the village is the cardinal seat of Shalu's worship, a deity with whom the Garhwal god is waging bitter war, the cause of which will be explained anon. In the adjoining hamlet also stands a temple to the glory of the local Shalu, and the brazen vessels, horns and rags hanging to its walls give testimony of the veneration extended to the god by former generations. But a sanctuary to Mahasu is near completion, so that in the near future the devotions and offerings of the peasants will be divided between the rival claimants, although the family deity is likely for some time to come to get the major share.

Typical Manner

The manner in which the interloper has gained a following and a shrine is typical. For some years the curse of barrenness had fallen on the women, crops and herds. Few children had been born within the village whilst these the wives had given to their husbands before the curse descended had sickened suddenly and

died. The seed sown on the terraced fields had failed to yield its increase, or if by chance the crops were good some heaven-sent calamity destroyed them ere they were garnered in the granaries. The sheep had ceased to lamb and the goats to bring forth young, nay even the stock the peasants owned was decimated by a strange disease. At night-fall they would shut their beasts safe in the lower storeys of their houses, but in the morning when they went to tend them some half dozen would be either dead or dying despite the fact that on the previous evening they had all seemed well and healthy. At last a skilled diviner, to whom the lengthy story of misfortune was unfolded, was summoned to expound the meaning of these long continued omens of a demon's wrath. With head thrown back, fists tightly clenched and muscles rigid he kept on muttering the incantations of his art, until successive tremors passing through his frame showed that some god or demon had become incarnate in his person.

Then in a loud voice he told his anxious listeners, that unknown to them some object sacred to Mahasu had come within the village boundaries and with it too had come the god, for Mahasu never quits possession of any article, however trifling, once dedicated to his service. The oppression he had wrought upon the hamlet was but a means of signifying his arrival and until a fitting dwelling place was ready for his spirit, the inhabitants would fail to prosper in their ventures. Hence the half-built shrine above the village site. Strangely enough the diviner in this instance, as in many others, was not connected with Mahasu's cult in any way and as the oracle was therefore free from interested motives it would seem that the general terror of Mahasu's name has obsessed the soothsayers as strongly as it has the people.

Another Temple

In the adjacent village distant but a mile or so, a former generation had raised a temple to Mahasu. It stood close to the road and facing it upon a narrow strip of land, once cultivated but long since given over to the service of the god. Within the courtyard were planted several images each consisting of a thin block of wood, with the upper portion cut into the uncouth likeness of a face. These were supposed to represent the five divine *wazirs* and a large pile of ashes heaped before the lowest proclaimed him as the fifth attendant, for ashes from the altars of his master or superiors are the only perquisites which come his way; from which it would appear that like their human counterparts, the under-waiters of the gods received but little.

Mahasu had remained contented with his shrine for many years, following a course of righteous living as became a well-conducted deity, but of late he had grown restive, developing a tendency to vex his worshippers. Crops had been indifferent on the lands for several seasons especially in the early harvest, a fact for which their northern aspect would afford sufficient explanation to any but the failure of the harvests to a supernatural cause and to their cost called in the inevitable diviner. Mahasu, it then transpired, had nothing much to say against the fashion of his temple, it was soundly built, fairly commodious and comfortable enough inside indeed it was all a god could reasonably desire: if the site had only been selected with a little more consideration.

That was objectionable, for situated just above the public road it exposed his sanctuary to the prying eyes of the passing stranger, a fatal drawback which any self-respecting deity would resent. Now a little higher up there was a nicely levelled piece of land promising an ideal situation for a sacred shrine. Yes, he meant the

headman's field, the one close to the village site, richly manured twice yearly so as to yield two bounteous harvests. If this were given to his service and a convenient sanctuary built thereon his present dwelling place would come in handy for his chief *wazir*, less sensitive, as became a servant, to the public gaze. Indeed in this connection it was hardly suited to the dignity of a mighty god, that his first minister should be exposed to piercing cold in winter and burning heat in summer without some covering for his head; and that was why the headman had lately dedicated to the god one of his most fertile fields within whose limits for the future no man would ever turn a furrow or scatter seed.

The villagers too were only waiting for the necessary timber to erect a new and better sanctuary, a further act of homage which they were vain enough to hope would keep Mahasu quiet for some time. They apparently had overlooked the other four *wazirs* for whose comfort fresh demands were certain to arise and as Mahasu never asks but of the belt one could only hope that he would cast his envious glance upon a field belonging to an owner rich enough to bear the loss. Shil is one of the earliest seats of worship of Mahasu in Bashahr in which State he gained a footing through the misplaced credit of a miracle in which he played no part. Several hundred years ago it happened that the ruler of Garhwal set out upon a pilgrimage to the temple of Hatkoti, a very ancient shrine situated on the right bank of the Pabar. He was as yet without an heir, whilst Devi, the presiding goddess, was and still is famous for bestowing progeny on those who seek her aid. The Raja had given timely notice of his royal pleasure to the local ruler who had issued orders to the *zaildar* of the district and headmen of four adjacent villages to make all necessary preparations for the comfort of so powerful a prince. Either through carelessness

or contumacy they shirked their duties and the Raja with his suite suffered no little inconvenience in obtaining the requisite supplies, a fact which ought perhaps only to have added to the merit of the pilgrimage. The chief however did not take this pious view and though he had no jurisdiction in the territory, this mattered little in the good old times when might was right, so after he had bagged his boon and paid his vows, he seized the *zaildar* and headmen, carrying them with him to his capital. There he threw them into a gloomy dungeon, whose inky darkness knew no count of day or night, to meditate in sadness on the ways of half-starved princes. Now in the dungeon there were other prisoners of State, natives of Garhwal who owned Mahasu as their god, and from their lips the foreign captives heard many stories of his mighty deeds. As the months passed by without a sign of succour from their own ancestral god or ruler the *zaildar* and his friends began to ponder on the wisdom of turning to a nearer quarter for deliverance. Accordingly, at last, they swore a solemn oath that if Mahasu would but free them from their bonds, they would forsake their ancient gods and cleave to him alone. By chance a few days later Devi vouchsafed an answer to the intercessions made by the prince before her altars, for to his favourite Rani an heir was born whose advent was received with feelings of delight throughout the State. A day was set aside for general rejoicing and on it by a common act of royal clemency all prisoners were released, the *zaildar* and his friends amongst the rest. Mindful of their oath, they ascribed their freedom to the mercy of Mahasu, not to the power of the goddess Devi to whom the merit actually belonged, and when they journeyed to their homes they carried with them one of his many images. This they duly placed in a temple built to his honour at Sanadur, and in addition each introduced the ritual of Mahasu's

worship into his own particular hamlet The *zaildar* on returning to his home at Shil also told the people how a powerful deity had freed them from imprisonment and persuaded them to adopt his worship as an adjunct to the veneration paid to Shalu, their ancestral god. But niether he nor they accepted Mahasu as other than a secondary deity and when a shrine was raised to him, it was placed outside the village site, upon a plot of land below the public road For some years sacrifices were duly offered to the stranger god and his *wazirs*, but as the memory of his timely aid began to fade, the peasants showed a falling off in their devotions, offerings were but few and far between, his yearly festival was discontinued and his very dwelling place fell into disrepair This culpable neglect remained unpunished for some time until once a cultivator's wife fell ill, manifesting every sign of demoniacal possession In the middle of a sentence she lost all power of speech, her lips moved but no sound came forth and as she struggled inarticulate a trembling seized upon her limbs Then suddenly she fell prostrate in a swoon upon the ground, but almost at once leapt up again, her body still quivering and shaking as she gave utterance to fearsome shrieks which pierced the ears of all who heard Then as suddenly she regained her sanity, showing no symptom of her temporary madness For several days she went about her duties in the house and fields as usual, but all at once the same wild frenzy came upon her, and moreover as she shrieked her cries were echoed by a woman in another quarter of the village who too became as one possessed As before the mania of both was followed by a brief period of complete recovery, but on the next outburst the two were joined by yet a third and so the madness spread until at length some half a dozen women made the hills and valleys re-echo with their hideous cries Then it was deemed advisable

to summon to their aid a wise diviner who might read the riddle of the seeming madness. Standing bare-headed in their midst, his frame racked by the paroxysms of divine possession, he told the people that Mahasu the terrible was angry, that his altars had remained so long neglected and his temple left to fall in ruins. If now they wished to check the mad contagion they must purchase expiation by raising a finer edifice, added to the sacrifice of many goats, both to the god and his *wazirs*. The price was promptly paid, so now womenfolk are free from evil spirits whilst a fairly modern sanctuary stands on the ruins of the ancient shrine.

Discontented God

But Mahasu still remains dissatisfied and the reason of his discontent is this. Shalu, the hereditary god, dwells in a lofty temple, built in the centre of the village by a former generation which had never even heard the name of the great Mahasu. But the latter would evict the local deity and take possession of the shrine, founding his claim on the oath the erstwhile *zaildar* swore that if the god but freed him from the darkness of the dungeon he would forsake his other gods and follow him alone. Shalu however is himself no weak-kneed godling to struckle to the self-assertion of any interloper from another land. He too commands a numerous following of pious devotees whose zeal is strengthened by a firm belief in the miraculous story of how he first revealed his godhead to their fathers. When in early summer the iron hand of winter has relaxed its rigours and the snows have melted on the lower passes it is the practice of the shepherds to drive their flocks up to the Alpine pastures. The owners of a group of hamlets collect their sheep and goats together in a central village, where they celebrate the massing of the flocks,

before they speed the herdsmen on their journey to the dangerous heights where the dread Kali loves to dwell. It was after such a gathering held in dim ages long past the memory of living man that the nomad shepherds of Pandarasan *pargana* set out upon their wanderings. Marching by easy stages in the early morning and late afternoon, they gave their footsore beasts a welcome rest during the midday heat, whilst at night their massive sheep-dogs crouching at the corners of the huddled square gave ready warning of the approach of man or leopard.

Proceeding thus, they reached a level plateau, forming the truncated summit of a lofty mountain and tempted by the richness of the pasturage they resolved to make a halt until the luxuriant herbage should be exhausted. The sheep and goats were left to browse at will amongst the pastures whilst the men built for themselves rough shelters of piled-up stones for protection from the cold at night. That evening the dogs were sent as usual to ring the straggling beasts, but a continued sound of barking soon warned the shepherds that something was amiss. Fearing lest a panther had pounced down upon a straggler from the flocks they hastened to the spot, where on the edge of the plateau they saw a full-grown ram stretched calmly on the ground, indifferent to the onsets of the dogs which were rushing round him snarling and snapping in their vain attempts to move him. The men added their shouts and blows to the efforts of the dogs but all in vain, the ram still lay as though transfixed. At length angered by the obstinacy of the beast one of the men drew his axe and slew it as it lay. Another bent down to lift the carcass from the ground, but as he raised it, there lay revealed two dazzling images of an unknown god, whilst from a stone close by a supernatural voice was heard. Ere they could grasp the smaller image it started moving of

its own accord, slowly at first but gathering speed as it went, until it reached the edge of the plateau, down which it trumbled into a mountain torrent that bore it swiftly out of sight

The larger and finer idol still remained and this they carried to their halting place, first offering to the rock from which the mystic sound had rung the slaughtered ram, through whose inspired obstinacy the god had chosen to reveal his presence. At dawn the following morning they set out towards their starting place, for not one among them was skilled in the lore of heaven-sent signs to read the secret of the omen. On arrival there the wondrous news spread quickly through the countryside and a gathering of peasants larger even than that which had sped them on their way, assembled to hear from the shepherds' lips the oft-repeated tale and to see with their own eyes the precious image. A sooth-sayer too was summoned from a neighbouring village and he told them that the portent was propitious, for the god, who had revealed his presence to the lowly shepherds, would deign to live amongst them guarding them and theirs from harm if only they would forthwith build a spacious and lofty temple in honour of his coming. Willing hands soon raised the sacred edifice and on a happy day with the full ritual prescribed for installation of an idol the Brahmans placed the image in the upper storey of the temple. At the same time they gave the name of Shalu to the god, for in the language of the hills *shal* is the term used for the grand assemblage before the sheep and goats are driven to the Alpine pastures.

Temple of Glory

This first temple to the glory of this god was built in the centre of the confederacy of villages, and though

many local sanctuaries have been erected, as at Shil, this still remains the main seat of his worship. It is hither that the flocks converge each year, and as in the olden days, so now, a general gathering of the countryside precedes the exodus to the upper mountains. From here too the shepherds take with them in their journey the hallowed emblem of their god, lent them each year from the temple treasury. This is a drum-shaped vessel, sealed at either end, containing sacred relics of the deity whilst round the outer surface a goodly number of rupees are nailed. Only the leader of the herdsmen is privileged to carry it, slung by chains across his shoulders, but when the camp is reached it is unslung and placed with reverence in the midst of folds and shepherds and then both man and beast can sleep in perfect safety secure from all chances of harm.

At night-fall the shepherds worship the sacred symbol, and at certain stages in their wanderings they sacrifice a goat or ram of which by ancient right their headman takes a shoulder as his private portion. Moreover when the grazing ground is reached where stands the stone, the former dwelling of the god, a customary offering of one rupee is added to the accumulated tributes of past year. The recognition of Shalu as a pastoral deity is shown in yet another way, for when he goes on progress every other year amongst his subjects it is his privilege to claim a ram each day, and though his journeyings continue for full three months he never asks in vain. With such old-time memories cementing in a common bond the interests of god and peasant it is not surprising that the villages' even of a secondary seat of Shalu's worship are loath to oust their deity from his ancestral shrine in favour of a stranger. And in the meantime Mahasu carries on a relentless warfare which has been raging now for some ten years, during which time the owners of the houses which

immediately adjoin the disputed sanctuary have experienced to their sorrow the power of his vengeance. Several families have vanished root and branch, others have been oppressed with sickness, whilst most have sunk into the direct poverty. A signal warning of the demon's wrath occurred some six or seven years ago. Almost next door to the shrine, perched on the edge of a precipitous slope, stood a building occupied by several humble cultivators, adherents, like the other villagers, of Shalu their ancestral god. One night, only a few days after the annual festival in honour of Mahasu had been duly celebrated, the master of the house was landing barley from his score bin. His wife stood by his side holding open the bag of goat-skin into which the grain was being poured. A second man, a near relation, had just crossed the threshold of the outer door.

Suddenly without a moment's warning the building started to slide slowly down the steep hillside and before the inmates could make good their exit the roof collapsed pinning them beneath the beams and rafters. For a hundred yards or so they travelled with the *debris*, until a clump of pine trees arrested further motion. So noiselessly had the incident occurred that their neighbours did not know until the morning what had taken place: then, descending to the mass of ruins they bewailed the loss of friends or relatives. But as they wept a voice came from the heaped-up pile of wood and stone, proclaiming the glad intelligence that one at least of the victims still survived. Quickly the stones and beams were thrown aside and from beneath them issued the men and women a little bruised but otherwise unhurt. Mahasu however as though to demonstrate his powers over life and death had killed the household goats which were tethered in the lower storey of the building.

The present *zaildar*, a lineal descendant of the

perjurer who brought such catastrophes upon the hamlet, recounted this story of Mahasu's 'playing', as he termed it and at the end in answer to a question maintained his firm allegiance to the cause of Shalu. But, as an after-thought, he added with a chuckle, that as his house was in a lower portion of the village, the 'playing' of the jealous god had so far affected neither him nor his. A survivor of the landslide was also present at the time and was asked whether he too would like the home of Shalu delivered over to his rival, so that henceforth the people of the quarter might live without the apprehension of impending evil. With a bold and sturdy spirit he answered that Shalu was the ancestral deity not to be renounced without good cause. If the god himself consented to deliver up his ancient sanctuary, then well and good, but otherwise he would remain faithful to the family god. Believing firmly as he did that Mahasu had toppled down his house, brought desolation or extinction to many of his neighbours, and that the tyranny would not cease until the sacred dwelling-place was handed over, this simple rustic with his devotion to his ancient faith displayed a heroism worthy of a better cause.

The latest incident in this battle of the gods had been the building of a smaller shrine a year ago to house Mahasu's chief *wazir*, the people blindly hoping that this fresh concession would appease the anger of the mighty spirit for some little time. The quarrel can however have but one issue. Mahasu's victory is assured and in all likelihood it only needs an unforeseen calamity to fall upon the *zaildar* or his family to accelerate an unconditional surrender.

The justice of this forecast is indicated by the history of a village a little further on. Here too one of the liberated headmen incurred guilt or earned merit by the introduction of Mahasu's cult, its entrance in the

village being followed by a bitter feud with the native deity. This was Nageshar, lord of serpents, who at the outset warned his worshippers that they would find it difficult to serve two masters with equal loyalty to both, bidding them beware lest the new divinity should prove a greater tyrant than the old. And so the sequel proved for the villagers, less stiffnecked than their neighbours, the followers of Shalu, had not the courage to hold out against a series of misfortunes succeeding one upon another in all of which Mahasu's hand was clearly visible. So since several generations Nageshar had been termed the family god only by courtesy, whilst the real worship of the village has centred round the shrine of the invader. The ancient temple stood dilapidated and forlorn, the single offering of a metal pot nailed on its roof and long since blackened by exposure to the rains of many summers, only adding to its desolation.

The buildings raised to the glory of Mahasu, on the other hand, filled up a portion of the village green and the neat group of arbours, granaries and smaller shrines which clustered round the main pagoda testified alike to the number of his votaries and the frequent calls on their devotion. Even the walls and gables of the newest shrine erected for a minor minister some dozen years ago to check a cholera epidemic were covered with the horns of sacrificial victims and other votive offerings.

Thus if Mahasu had so far refrained from seizing on the temple of his rival the only reason was because he would not deign to grace a dwelling fallen to such low estate. Indeed the people said that the two were now the best of friends and this perhaps was so, for Mahasu could afford to be magnanimous towards a foe completely crushed and beaten. They denied also that the goddess Devi had played any part in rescuing their ancestors. Though the Raja of Garhwal, they said, had come to seek an heir, it was not at the shrine of Devi.

that he sought him, but from the hands of the ruler of Bashahr. For his only son had led some months before an army into Bashahr to join the local forces against the common foe from Kulu. The youth had perished honourably in battle, but his father in his frantic grief would not listen to the truth and insisted that the people of Bashahr were concealing him for their own ends. And so he took away the *zaildar* and his comrades to hold as hostages and cast them into prison, binding them first with iron fetters. But Mahasu in answer to their prayers broke their chains asunder, then burst aside the dungeon doors so that they escaped again to their own country. However this may be, the peasants of this hamlet were eloquent in praise of their imported god, protesting that he was the mildest mannered of all divinities, provided always that his modest demands were promptly met, for he was slow to brook delay and ever ready to accept the challenge of an opposition were it human or divine. Nor, in truth, is he without the grace of saving virtues for he cannot tolerate a thief nor yet a tale-bearer, and sets his face against the prayers and offerings of those of evil livelihood.

In the month of Bhadon each year the fourth day of the light half of the moon is set aside in honour of the god. Early in the morning the temple priests carry the images and vessels hallowed in his service to a neighbouring stream or fountain where they bathe them reverently according to their ancient rites. Wrapped in folds of cloth the images are carried on the shoulders of the Brahmans and so secured against contamination from the vulgar gaze. The company of worshippers watch the proceedings from a distance, for if they ventured near a curse would fall upon them. The rites completed, the images and vessels are conveyed in similar fashion to the temple and are placed in *parda*, except one small image which is set upon the car and left all

day within the courtyard where the subsequent ceremonies occur. At night time it too is put inside the shrine safe from the hands of sacrilegious revellers. A high straight pole, cut usually from the blue pine tree, is planted firmly in the ground and bears a flag in honour of the deity. Another pole, shorter and thicker, cut off at the junction of many branches is also driven in the earth. The forking branches are lopped at a distance of several feet from the parent stem whilst in between them rough slabs of slate are placed so that the whole forms an effective brazier. At the approach of nightfall a ram and goat provided by the general community, are sacrificed, the first beside the brazier, whilst the latter is led inside the shrine, for a goat is deemed a nobler offering than a ram. But the victim is not actually despatched before the altar, for the family of Mahasu has a strong aversion to the sight of blood, so after the god has signified acceptance of the offering through the trembling of the beast it is led outside again and slaughtered in the courtyard. When darkness falls the worshippers of either sex, with lighted torches in their hands, dance for some little time around the brazier on which they later fling the blazing faggots. All through the night the fire is led by branches of the pine tree which flash the flaming message of Mahasu's fame throughout the chain of villages which own his sway across the valleys and along the hills, whilst the men and women spend the night in merry-making joining together in their rustic dances and time-honoured songs. At intervals, as the unceasing rhythmic dance circles around the fire, a villager drops from the group and manifests the well-known signs of supernatural possession. Then he must make an offering of a sweetened cake of wheaten flour, with a little butter to the god's *wazin* or, if well-to-do, must sacrifice a goat or ram. Sometimes a votary, snatching a burning torch from the fire, clasps it tightly

to his breast, but if his hands are injured in the process, he is proved a low impostor and the slighted god exacts a fine of several annas and a kid. Also if many villagers become inspired there is a murmur that divine possession is growing cheap, implying that the would-be incarnations of the deity are simulating ecstatic frenzy. The general riot is heightened by a plentiful supply of home-brewed spirits, but the women do not drink nor is debauchery looked upon with favour. No one who tastes intoxicating liquor is allowed within the temple, and the priests who abstain themselves keep watch upon the portal. But when the revelry is at its zenith it sometimes happens that, despite their care, the drunken worshippers cluster around the porch and some fall helplessly across the threshold. Then the god inflicts upon the culprits the penalties imposed on mere pretenders to divine afflatus. At the break of dawn such of the merry-makers as are well enough to eat enjoy a common feast for which each house provides a pound of wheaten flour and half a pound of oil. This ends the ceremonies and Mahasu is left in quiet for another year to prosecute his silent schemes by which he hopes to forge a few more links in the ever-lengthening chain that binds his worshippers in bounds of superstitious dread.

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Index

Abhaya 68
Aditya Vairava 77
Agyachari Rishi 76
Ajal Vairava 79
Alma 68
Amar Pal 78
Amb 31, 57, 62
Ambala 31, 57
Aminchand 225
Anthropologists 17, 94, 110
Army 140
Aryans 70, 129
Ashadha 78
Avirudha 68
Ayodhya 76

Baghal 25, 28
Bangahal 46, 67
Bala Vairava 77
Balson 26, 28
Balun 58
Baragaon Jungle 26
Banganga Nala 47
Barnes 46
Barsar 62
Beas 45
Bhaghat 25, 28
Bhaiji 26, 28, 34
Bharari 30
Bhatiyat 58
Bhima 68
Bhots 71, 121
Bhup Singh 118
Bija 26, 28
Bilaspur 21, 22, 25, 29, 31, 37, 40, 41, 44, 164, 239
Bodhs 71

Brahmans 65

Bushahr 25, 27, 77

Brahmaur (Brahmpura) 18, 76, 77, 78, 79, 80, 81, 82, 88, 89, 90,
179, 237

Census of India 40, 42

Chakrata 30

Chamba 24, 25, 27, 31, 40, 41, 43, 67, 77, 86, 89, 90, 91, 121,
131, 193, 237

Champavati 83, 84, 85

Chinese invasion 38

Cunningham, General, 45, 46, 101

Dalhausie 58, 236

Datarpur 67

Daulat Ram Sankhyan 224, 231

Dehra Dun 30

Delath 25, 27

Dera Gopipur 61

Des Raj Mahajan 225, 234

Devanagga 68

Dhadi 25, 28

Dhami 26

Dharamshala 62, 241

Dhar Kalan Kanungo 31

Dhar Khulag 26

Dharkoti 26, 28

Dharna 68

Dhehar 35

Dhola Dhar 45

Diwakar Varman 77

Dulchi Pass 45

Edward 65

Gaddis 71, 73, 74, 90, 91, 92, 93, 94, 95, 185

Gandhi, India 38

Gandhi, M K 21, 22, 70

Garhwal 65

Geographers 17

Geography 38

- Ghamanda 68
 Ghund 25, 28
 God 17, 18, 19
 Goler 67
 Gorkha 21, 110, 138, 142
 Grierson 65
 Gujjars 71, 73, 74, 101, 102, 103, 104, 105, 106, 107, 263
 Gumbhar hill 47
 Gurnam Singh 224, 229
- Hajipur 47
 Hamilton 65
 Hamira 68
 Hamirpur 58, 62
 Harī 68
 Harī Ram 224, 227, 265
 Haryana 38, 48, 59, 60
 Himachal Act 59
 Himachalī 39, 64, 65, 272
 Himachal Pradesh 17, 18, 19, 20, 21, 22, 23, 24, 27, 28, 29, 36,
 37, 38, 39, 40, 41, 42, 45, 48, 49, 57, 59, 60, 61, 62, 63, 65,
 68, 71, 73, 91, 101, 108, 138, 147, 186, 249, 250, 252, 254,
 255, 261, 262, 267, 272
 Himalayan Prant 33, 34
 Himalayas 17, 36, 38, 45, 46, 92, 109, 129, 131, 158, 166
 Himalayan States 32, 33
 Hoshiarpur 31, 57
 Hutchinson 76
- India 36
 Indian Union 39
- Jads 71, 131
 Jammu 48, 88, 101
 Jamraha 31
 Janjehli 239
 Jaṁsar Bawar 65
 Jawalamukhi 47, 96, 174
 Jayasinha 67
 Jubbal 25, 28
 Jullundur 66

- Kalpa 240
 Kantar Vairman 79
 Kangra 21, 31, 38, 43, 45, 46, 57, 58, 61, 64, 66, 67, 73, 77, 80,
 81, 88, 91, 99, 147, 148, 165, 182, 193, 241, 247
 Kannanra 71
 Kanet 65, 109
 Kanungo 57, 58
 Karam Singh 224, 225
 Kailima 68
 Kartar Singh Wazir 224, 231
 Kashmir 48, 73, 88, 101
 Kathar 26, 28
 Khampa 71, 131
 Kharamukh 76
 Katoch 66
 Keonthal 25, 28
 Kerala 38
 Khamukh 76
 Khasas 65, 109, 198
 Khulag 26
 Kinnaur 26, 31, 41, 71
 Kinner (Kanaura) 22, 108, 109, 110, 111, 112, 113, 114, 115, 118 ,
 119, 147, 148, 190
 Kira 87
 Kotgarh 26, 29
 Koti 25, 28, 183
 Kotkhai 26, 29
 Kotlu 35
 Kufri 26, 30, 254
 Kultar Chand Rana, 224, 233
 Kulu 17, 18, 31, 45, 59, 65, 67, 73, 77, 80, 181, 187, 242
 Kumkarsan 26, 28
 Kunihar 26, 28
 Kunjara 26
 Kursog 35
 Kusumpti 30

 Ladakh 77
 Lahaul 31, 59, 61, 66, 73, 131
 Lahulis 71, 126, 127, 128, 193
 Lakshmi Narayan 85
 Lakshmi Varman 80, 88

- Lakshana 79
 Lal Chand Prarthi 224, 226
 Lambas 71
 Lohara 59
- Madhan 25, 28
 Magic 17
 Maharaja Ranjit Singh 21
 Mahasu 20, 21, 22, 25, 27, 29, 31, 40, 41, 42, 43, 44
 Malog 26, 28
 Manali 17, 38, 243
 Mandar Varman 79
 Mandi 20, 25, 27, 31, 40, 41, 43, 66, 67, 192, 238
 Mangal 26
 Mangolian 65
 Maru 76, 77
 Megha 67
 Mehnga Singh 224, 232
 Meru Varman 77, 78, 79
 Mushan-Varman 80, 81
- Nagaland 38
 Nalagarh 24, 31, 57, 62
 Narendra 68
 Narsingh 79
 Naura 61
 Nehru 35
 Nehru, Jawahar Lal 22
 Nek Ram Negi 224, 230
 Nomads 73
 Nurpur 62
- Padam Dev 33, 224, 226
 Pakistan 40
 Palampur 61
 Pangri 38, 120, 128, 131, 241
 Pangwala 71, 120, 121, 122, 123, 124, 125, 126, 127
 Paonta 240
 Parmar, Y S 22, 32, 34, 37, 39, 222, 223, 224, 251
 Parvati 17
 Pathankot 31, 58

Pathiar Fort 47
 Patiala 20
 Pepsu 24, 26, 30, 40
 Pinjana 30
 Pragalbh-Varman 79
 Praja Mandal 21
 Priest 18
 Prithvi 67
 Punjab 20, 21, 24, 26, 27, 32, 37, 40, 57, 65
 Punjab Hill States 24, 28

Raghunathji 18
 Rajput 65, 66, 76
 Rajputana 76
 Rama 129
 Ram Lal 224, 228
 Rampur 21
 Ranvira 68
 Rathis 63
 Ratish 25
 Rawain 25, 28
 Rawats 66
 Religion 17
 Revolution 36, 37
 Rigveda 17
 Roshan Lal 225
 Rupa 67

Saharanpur 102
 Sahila Deva 87
 Sahila Varman 82, 85, 86
 Samsar 61
 Salavachana Varma 87
 Salig Ram 225
 Sangri 26, 28
 Sanjaub 20, 30
 Sansar Chand 68, 91
 Sansog 30
 Santokhgarh 31
 Sarripass 45
 Satyagraha 32, 37
 Satya Vati Dang 225

- Scheduled Caste 131
- Seraj 61
- Shahpur Baijnath 47
- Shiva 17, 85
- Shivanand Ramul 33
- Simla, 30, 31, 37, 59, 62, 65, 164, 235, 236
- Sirmur 24, 26, 27, 28, 31, 33, 40, 41, 44
- Sola 47
- Solan 20, 26, 29
- Soma Vainia 87
- Spiti 31, 59
- Srinagarh 67
- Sujanpur 62
- Suket 25, 27, 32, 34, 36, 67, 77
- Sukh Ram 224, 228, 250
- Sundar Nagar 238
- Suni 34
- Survey of India 27
- Sutlej 17, 48
- Suvira 68
- Swangla 71, 131
- Tattapani 34, 239
- Tega 68
- Thakkar Bapa 35
- Tharock 26, 28
- Tibetans 112, 131
- Theog 29, 30
- Tourist 17
- Tribals 17
- Triloka 68
- Triloknath 129, 130
- Una 31, 59, 62
- Union Territory 24, 25, 26
- Uttar Pradesh 24, 40, 102
- Vidya Dhar 224, 232
- Virdhi 68
- Warfare 138
- Yagaskar 83, 90
- Yudhisthira 88, 109